

# Correspondence

## Catholic Law Schools

EDITOR: John P. Sullivan notes the part played by Catholic medical, dental and nursing schools in the story of "Catholic Higher Education" (9/19), but he fails to note the extent and excellence of Catholic legal education. Of the 158 law schools in the U. S. in 1958-59, 21 were Catholic. These institutions enrolled 15.3 per cent of all law students in the nation.

Only one of the Catholic schools lacks accreditation by the American Bar Association. More impressive is the fact that 6,331 or 95.5 per cent of the students in Catholic law schools are enrolled in the 18 institutions which are members of the Association of American Law Schools. Only 69.5 per cent of students in non-Catholic, private law schools are in such member schools.

Less encouraging is the fact that of the 2,002 students in graduate law schools, only 200 (of whom 185 are enrolled at one institution, Georgetown University) are in Catholic schools. These figures suggest the need for greater Catholic interest in training students in fields beyond the technical aspects of the law.

FREDERICK M. HART

Albany Law School  
Albany, N. Y.

## Spotlight on Delinquents

EDITOR: Hurrah for your editorial "Challenge to New York Papers" (9/19). Incidentally, why do so many people who wouldn't think of seeing a condemned movie or buying a bad book make *The Daily News* and the like their daily newspaper? Let's have another editorial. You could title it, "While we buy it, they'll print it."

(MRS.) DORIS H. KEHOE  
Jersey City, N. J.

EDITOR: I find it difficult to believe that you are serious in your recommendation that newspapers discontinue printing pictures of juvenile delinquents.

It is a newspaper's business to print the news. These pictures are newsworthy. A newspaper cannot censor distasteful news, even though you consider such action proper.

Crime cannot be lessened by concealment. On the contrary, vigorous reaction by newspapers to lawless acts in recent weeks has done much to spur attempts by city and State officials to combat this evil.

Your fears that such pictures may stim-

ulate crime I believe to be groundless. The thought that a youth will commit an act for which he may be imprisoned for many years for the sake of publicity does not seem reasonable to me.

SAM H. DAY

Managing Editor,

New York Journal-American

New York, N. Y.

## Avant-Garde Praise

EDITOR: Even if I took lots of time and space to say it, I could hardly say more than I mean to say with a prolonged and resounding "many thanks" for Fr. Harold C. Gardiner's "'Avant-Garde' Catholic Critics?" (AM. 9/19). Every week I am impelled to say the same thing, but now and then it has to be set down.

PAUL HUME

Washington Post and  
Times Herald

Washington, D. C.

EDITOR: Fr. Gardiner's comments badly needed saying. But he is fighting an attitude that cuts through all of American Catholic life: that the "Morning Offering" covers a multitude of defects in one's personal performances. This directly negates the Ignatian principle: Pray as if everything depended on God, and work as if everything depended on you.

PETER L. DANNER

St. Ambrose College  
Davenport, Iowa

## Irish Vote in UN

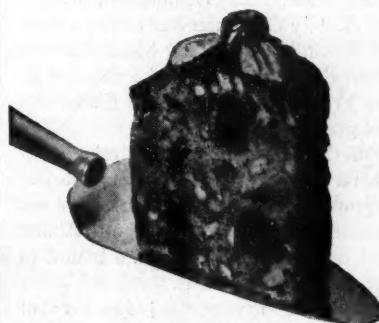
EDITOR: As a lawyer with much experience in social work throughout Ireland, may I protest your Comment on "Ireland's UN Vote" (9/5)? Frank Aiken simply does not represent the Irish people's opinion on the Red China issue. The intrinsic evil of communism is fully appreciated among the Irish rank and file and it is widely believed that Mr. Aiken's vote on the side of USSR actually did betray the moral and spiritual values of the country. It was a moral victory for the Communists and helps to push open the back door for the admission of Red China.

SEAN D. LOFTUS

Elmhurst, N. Y.

[As anticipated in our Comment, Ireland again, on Sept. 22, voted to place the question of admitting Red China to the UN on the General Assembly's agenda.—Ed.]

## Will You Give it Away or Eat it Yourself?



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# Current Comment

## Now That He's Gone

N. S. Khrushchev has gone home. On Sunday night, Sept. 27, the lights on the tail of his TU-114 blinked their way into the vast spaces over the Atlantic, and his barnstorming visit to the U. S. A. became history. A scant twelve hours after his take-off from Andrews Air Force Base, near Washington, D. C., the chubby Chairman was telling a hallful of wildly applauding Muscovites all about the corn in Iowa, the weather in San Francisco and President Eisenhower's grandchildren.

In the atmosphere of restrained euphoria that now appears to dominate the beginnings of this post-Khrushchev era here in the United States, the pessimist and the prophet of doom are bound to get rather short shrift.

Be that as it may, we judge the visit of Khrushchev to have been ill-conceived, humiliating—and profitable only to the ruling clique in the Kremlin. If, as a result of this experiment in personal diplomacy, we Americans now drop our guard and further relax our posture of strength and resolution to withstand Red aggression, the ultimate outcome of these recent events will be tragic and terrible.

The test to come—with or without a time limit on negotiations—will be the test of our determination to stand by the people of West Berlin. Are we today as firmly resolved as we were six months ago not to "retreat one inch from our duty" in Berlin, or have we begun to believe that we are somehow responsible for the "abnormality" of that city's position and that it can be dealt with only by appeasement and capitulation?

## Widowed Croatia

When a bishop dies, the Church is accustomed to say that the flock over which he presided has been "widowed." Implicit in this language is the image of a mystical union that exists between the community of Christians and their shepherd. When the bishop is separated from his people, not by death, but by the interference of unholy hands, the bereavement is of the same order; it is

a sundering of those whom God Himself has joined together. In this sense, most of the flock under communism has been "widowed."

What is the situation in Yugoslavia? In 1946 Aloysius Stepinac, Archbishop of Zagreb and Primate of Croatia, but not yet Cardinal, was sentenced by the Tito Communists to 16 years' imprisonment. The charge was his alleged collaboration with the Nazis, and other similar allegations. In reality, as the free world knew, the prelate's real crime in Tito's eyes was his unfailing integrity as a Christian bishop.

The termination of that sentence in 1962 presents an embarrassing dilemma to the Yugoslav Reds. To journalists in Zagreb recently, Dr. Vladimir Bakaric, President of Croatia, declared that the archbishop would be permitted to resume his see in Zagreb at that time, provided he did not "commit any new offense." All the signs indicate, however, that the regime has not abandoned its hope that Cardinal Stepinac will voluntarily resign. If some settlement along those lines is not reached by 1962, there is nothing to prevent Tito from concocting a new "offense." The Stepinac story has not yet unfolded to the end.

## Bait for Iran

Having played host to Soviet Premier Khrushchev, we may now have to face some embarrassing consequences. The fever for Cold War accommodation has reached as far east as Iran, where the Shah appears to be toying with the idea of pursuing a little personal diplomacy of his own. "If Eisenhower can sit down with the Kremlin's boss," he reportedly feels, "why can't I?"

The Shah certainly would have a lot to talk about. Since the end of World War II the Soviets have periodically put pressure on Iran. In 1946 it required a firm stand by the UN to get Russian troops out of the country. Of late the Soviets have been less obvious in their strategy, but Red pressure is still felt. They have made it clear that they would prefer a neutralist Iran on their southern flank and have offered tangible economic and political pledges in exchange.

Should the Shah prove accommodating, it would mean the end of Iran's alignment with the West in the Central Treaty Organization (the new name for the Baghdad Pact) and the final collapse of free-world defenses in the Middle East.

The question now is this: How many other leaders in key areas of Asia may have interpreted the Khrushchev visit to Washington to mean that an end of the Cold War is in sight? Will they now be tempted to let down their guard? If this proves to be a consequence of the Eisenhower-Khrushchev talks and their much touted success, the Soviet dictator could not have hoped for a greater propaganda victory.

## Head of the Family

Church authorities in Germany have made clear their misgivings about a high court decision stripping fathers of their last vestige of authority as head of the house. Under a 1957 law, the woman of the house won greater rights in family matters. Now the constitutional court at Karlsruhe has struck down the law's grant to the father of final authority in matters concerning his children's education.

Ecclesiastical opposition to the downgrading of a husband's authority stems from a Scriptural source. As St. Paul put it: "A husband is head of the wife, just as Christ is head of the Church" (Ephesians 5:22). An earlier pastoral of the German hierarchy had warned also of further encroachment by the state on the preserves of the family's inner life. Where marriage constitutes a total democracy of two, the intervention of a third party—the state, as arbitrator—becomes more likely.

Of interest beyond the Federal Republic of Germany is the seeming ratification the court's decision gives to a socially undesirable trend in Western culture. More than one study of juvenile delinquency has reported a notable degree of association between delinquency and homes in which the father's authority has been undermined. Psychologists and sociologists alike deplore the cult of "momism" which yielded its bitter fruits in the high rates of maladjustment among youths in military service through two wars.

The case for male tyranny in the home, to be sure, finds no support in

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St. Paul or in current Catholic teaching. What the Church asks is the recognition of the right of a husband and father to exercise loving authority in the image of Christ. In this stand, incidentally, it has the backing of some of the most up-to-date studies of family behavior.

## Less Togetherness

Sometimes an obscure news item, buried on a back page or tucked into a supplement, tells us more about our culture and its changing patterns than we learn from the black headlines on the front page. We found such a straw in the wind last month when, in Washington, ninety invited delegates from thirty States told home builders and representatives of building industries at the Family Conference on Housing that they want more privacy in their homes.

The conference, sponsored jointly by the National Association of Home Builders and the Women's Housing Congress, Inc., went on record with the recommendation that there be more walls. The delegates said people want walls between halls and living rooms, between living and dining rooms, between dining rooms and kitchens. If the house has a second story, they want walls upstairs, too.

There is a constant tension in human affairs between the demands of community and those of the individual human person. In the 1930's we began to put more and more stress on communal values. In large measure this was good and necessary, and it remains so today. But in some respects we pushed a good thing too far: witness the effects of oversocialization on primary and secondary education, to name but one example. Apparently, the overemphasis was reflected even on our architects' drawing boards. It got to be fashionable to live in halls rather than homes, to sleep in private "zones" rather than rooms. Today the pendulum is swinging back toward privacy and away from too much togetherness.

## Budget Still in Balance

The President's annual budget message, which is transmitted to Congress in January, is a statement of national objectives in terms of Government spending and receipts. Since it covers a

12-month period beginning the following July 1, it is largely a statement of hopes and intentions, with a big dose of guesswork. The uncertainty is compounded by the difficulty of foreseeing how Congress is likely to react to the President's many requests and recommendations.

Last January, Mr. Eisenhower proudly announced that he had budgeted for a surplus in fiscal 1960. True, the surplus was only a precarious \$100 million, but in the light of an indicated deficit of \$12 billion in fiscal 1959 a surplus of any kind was phenomenal. It was so phenomenal that in Washington, where this Administration has never been accused of looking pessimistically on the passing scene, skeptics were a dime a dozen. The President, they said, was too bullish on receipts and too bearish on spending.

As of Sept. 24, when the Budget Bureau, following the adjournment of Congress, issued its customary revised budgetary estimates, the skeptics were seen to have been only partly right. In January the President had estimated revenues at \$77.1 billion. Since the revised figure is \$79 billion, the President was not bullish enough. But he was too bearish on spending—to the tune of \$1.9 billion. Since this is, however, the exact sum by which the revenue estimate was off, the precarious surplus of \$100 million remains.

Naturally, the revised estimates are no guarantee that the Treasury will be in the black come midnight next June 30. Not without some justification, many of the skeptics still withhold their act of faith. But the budget will come closer to balancing than they thought possible last January.

## Classify the Films?

It's amusing and very significant to note that within recent weeks the film industry, represented by the Motion Picture Association of America, has started to think like the National Legion of Decency.

The prime purpose of the Legion is to classify films, rating them according to acceptability for the family, or for adults and adolescents, or for adults only. Now, as *Variety*, trade journal of "show biz," reports in two successive issues (Sept. 16 and 23), the MPAA is seriously pondering whether it ought to

urge producers voluntarily to label films with such classifications.

The industry is worried. It is also in a quandary. The growing "freedom" of subject matter treated in films (books like *Lolita* and *On the Terrace* have just been purchased for movie treatment) is bound to stir up louder cries for censorship—and that's bad. Yet, if a good number of films are rated "for adults only," audiences will probably shrink—and that, from the producers', distributors' and theatre-owners' point of view, is much worse.

The practical problems are tough, too. If the industry classifies films, will the classifications be heeded by parents? If parents don't abide by them, could youngsters legally be refused admission to films labeled "for adults only"?

There seems to be general agreement that some practical system of voluntary classification is imperative. Perhaps the industry could eat humble pie and get solid help by drawing on the experience of the Legion of Decency.

## Progress in the South

It takes but a glance at a map of the U. S. A. to appreciate the significance of recent events at Tennessee's Memphis State University. Memphis, the Cotton Belt capital famed in song and story, proudly surveys its stretch of Ol' Man River in that corner of the State which lies sandwiched between Mississippi and Arkansas. This geographical proximity to hotbeds of segregationist sentiment suffices to headline the enrollment this September of MSU's first Negro students.

Of even greater importance to the cause of civil rights, however, is the quiet spirit of cooperation in which the university's administrators and its new students worked to bring about this change with a minimum of friction. Their initial success should still some of the wilder predictions of social disaster issuing from the segregationist Citizens Councils.

For the sixth time since the historic Supreme Court decision of 1954, school enrollments in the South register progress toward the goal of equal justice. Though five States—Alabama, Georgia, Louisiana, Mississippi and South Carolina—remain impervious to the court's influence, the bright side of the coin shows that more than one-fourth of all



school districts in the South are desegregated.

In many of these 749 districts out of 2,881 in the 17 Southern States and the District of Columbia, desegregation may have reached little more than token proportions. Yet the important fact remains that the old order has been dented. One day it will surely yield to the new.

## Youth and Narcotics

Room 1306 of the U. S. Court House in New York's Foley Square was the setting for a dramatic exhibition during recent congressional hearings on the problem of teen-age terrorists. With Chairman Thomas C. Hennings Jr. of the Senate Subcommittee on Juvenile Delinquency presiding, local Police Commissioner Stephen P. Kennedy put on display an arsenal of switchblades, zip guns, leaded garrison belts and other deadly weapons. Here were the tools with which young hoodlums have made themselves a national menace.

One after the other, public officials and crime experts sat before the microphone, filling out a picture of mounting violence among the nation's adolescents. For many of the hearers crowded into the court chambers, the shocker of the hearings came when witnesses spoke of the spread of drug addiction among teen-agers. In New York City, for instance, while adult arrests for narcotics violations doubled between 1953 and 1957, arrests of those under 21 for the same offenses tripled.

The scourge of narcotics poses a challenge on many fronts. But top priority for action must go to the task of blocking the importation and distribution of the drugs. As New York's Mayor Robert F. Wagner testified, this is "big-time crime, well-financed, well-organized and certainly going beyond the police powers of any State." The subcommittee's hearings in New York and around the country will have been fully justified if they stimulate more effective Federal action.

## In a Technical World

Thom Kerstiens, secretary general of ICMICA (International Catholic Movement for Intellectual and Cultural Affairs), an agency of Pax Romana, sent a list of seventy-five frank questions in January to Catholic intellectuals

throughout the world, to find out Catholic attitudes to science, philosophy, the spiritual life and the lay apostolate.

Thomas I. Monahan, research physicist for the U. S. Navy, consulted forty other American Catholic scientists and presented frank answers in a 40-page, single-spaced report entitled "The Life of Faith in a Scientifico-Technical World." This report made up most of the reply from the United States at ICMICA's 1959 plenary assembly held July 24-31 in Louvain.

In choosing college and university studies, the scientists said, the American Catholic usually prefers literary, legal and medical fields, for "professional

eminence as much as for remuneration." Furthermore, "as good Americans, we do not choose to excel, for that would be undemocratic." American Catholics are "content with the status quo, and just want to enjoy it without too much effort or disturbance."

On the positive side, the report cites groups of professional men who are following the way of life outlined in Pope Pius XII's 1948 encyclical *Bis Saeculari*. Scientists, lawyers, teachers and others have formed "professional sodalities" in New York, Philadelphia and Syracuse. Similar groups exist in Chicago, Cleveland, Baltimore, Newark, Scranton and Washington.

## AFL-CIO in San Francisco

THE THIRD biennial convention of the AFL-CIO was not a happy one. Plagued with stubborn internal problems and buffeted by external forces, the delegates assembled on September 7 in San Francisco in a sober, worried mood that recalled earlier and less expansive days in the history of American labor. Indeed, the mood was indicated in the convention call itself, which noted that the meeting would be held "at a time when the labor movement is under its heaviest attack in more than a generation." This attack is so severe, the call continued, that "the very right of unions to survive is at stake." Were it not for the circumstance that Khrushchev's visit to San Francisco gave the delegates a fresh occasion to denounce communism, one might hesitate to record—for fear of being misunderstood—that this was the most class-conscious major convention in a long, long time.

### External and Internal Threats

With regard to the external threat to unions, the AFL-CIO emphasized three developments: hostile legislation on both the Federal and State level; abuse and distortions in the nation's press threatening "the great reservoir of public good will toward the labor movement"; an offensive on the part of the nation's most powerful corporations aimed not only at denying workers a fair share of production, but at "undermining the very collective bargaining process itself."

There wasn't much the delegates

could do about the alleged bias of the press, but they served notice on the politicians not to take labor support for granted. Openly critical of the Democratic party's leadership in Congress, which was blamed for not stopping the Landrum-Griffin bill, they made plans to challenge the entrenched machines in the one-party South. To industry's new tough line their reply took the form of an unprecedented effort to mobilize the entire AFL-CIO in support of the steel strike. A resolution exhorted all union members to contribute an hour's pay once a month to aid the strikers and their families. This money will be supplemented by gifts from union treasuries.

The chief internal problems that continue to bedevil the AFL-CIO are jurisdictional conflicts, corruption and racial prejudice. Some might add communism, but the Communist issue as it impinged on the convention was peripheral. It arose over the wisdom and propriety of meeting Khrushchev informally for a frank exchange of opinions. A tiny minority, led by James B. Carey and Walter P. Reuther, could see no harm and some possible good in such a confrontation. Together with a half-dozen others, they met with the Soviet Premier at dinner and, ignoring Washington pleas to be nice to the President's guest, gave him a difficult time. As the evening came to a close, Khrushchev termed the differences between the union leaders and himself "irreconcilable"—a judgment which the convention formally ratified. The



Copies of the report can be purchased, \$1 each, from The New York Professional Sodality, 980 Park Avenue, New York 28, N. Y.

## CPI Index Drops

What Sumner H. Slichter would have said about the latest report of the Bureau of Labor Statistics on consumer prices—covering the month of August—we shall never know. The famed, 67-year-old Harvard economist, who minimized the dangers and evils of creeping inflation, died in Boston on Sept. 27. One might guess, however, that he would have found in the August drop

of the BLS index fresh confirmation of his position. He did not believe that creeping inflation, which he regarded as an unavoidable consequence of maximum economic growth, necessarily led to galloping inflation.

Actually, the drop in the index of a tenth of one per cent, which reversed a modest four-month rise, was due exclusively to a bigger than usual decline in late summer prices of food. Most other items—housing, apparel, transportation, medical care, reading and recreation—continued their steady climb. The index as a whole, though, was only nine-tenths of one per cent above the level of August, 1958.

About the future outlook, H. E. Riley, director of the BLS price division, was professionally cautious. Since food prices tend to increase over the winter months, and since, moreover, there are no signs that the costs of transportation, medical care and housing are flattening out, some gentle upward movement of the index is indicated. But there seems to be nothing in the cards that would have disturbed the late Professor Slichter.

## Communists Under Labor Law

Most of the discussion of changes made in the Taft-Hartley Act by the Labor-Management Reporting and Disclosure Act of 1959 (to use its official title) has emphasized picketing, secondary boycotts and Federal-State jurisdiction. Congress made other changes, too, one of which is of special concern to the Communist party and its shrewd, resourceful lawyers.

The Taft-Hartley Act required all union officers to file non-Communist affidavits with the National Labor Relations Board. The penalty for non-compliance fell, not on the officers, but on their unions, which were denied the services of the board. There was no similar provision for employers.

For this approach, which was often criticized as unfair and ineffective, the new law substitutes a complete ban on Communist office-holding in unions. No member of the Communist party, the law reads, may serve

as an officer, director, trustee, member of any executive board or similar governing body, business agent, manager, organizer or other employee (other than as an employee performing exclusively clerical or custodial duties) of any labor organization.

The same ban applies to ex-Communists for a period of five years following the termination of their party membership. Nor are only trade unions covered. The prohibition also affects labor-relations consultants hired by employers and employer associations.

For willful violation of this section of the law, which applies to those who knowingly permit the employment of Communists as well as to the Communists themselves, the penalty is a fine of not more than \$10,000 or imprisonment for not more than one year, or both.

next morning it charged that Khrushchev is "more truculent and demanding in his aggressions than Stalin."

By their surprising action on jurisdictional conflicts, the delegates made labor history. Finally recognizing that the very life of the federation depended on measures to end the feuding between former AFL and CIO unions, they agreed, with only the Typographical Union dissenting, to limit the traditional autonomy of all affiliated unions. They voted to submit all jurisdictional disputes to arbitration enforceable by the courts. A committee was empowered to work out details and next year a special convention will be called to ratify the plan. Besides promoting labor unity, this move will be a boon to the innocent victims of jurisdictional conflict—employers and the public at large.

### The ILA—and Discrimination

The most significant action on the corruption issue was a resolution authorizing the executive council to readmit the International Longshoremen's Association on a two-year probationary basis. Coupled with the new unity pact between the National Maritime Union and the Seafarers' International Union, which was consummated at the convention, this decision has the effect of increasing the isolation of the Teamsters. It gave the coup de grâce to James R. Hoffa's dream of building a huge union empire in transportation.

The biggest explosion of the con-

vention occurred when A. Philip Randolph, the respected head of the Sleeping Car Porters, arose to make his customary appeal for racial equality. Specifically, Mr. Randolph demanded that the AFL-CIO give the Railroad Trainmen and the Locomotive Firemen six months to remove their constitutional bans on Negro members under penalty of expulsion. He called also for the "liquidation and elimination" of all segregated locals in the AFL-CIO. In the course of the debate, President George Meany, whose many virtues do not include a high boiling point, lost his temper and roughly asked Mr. Randolph who had appointed him "guardian of all the Negroes in America." The convention voted finally to continue pressing the railway brotherhoods to redeem their pledges to eliminate "white-only" clauses, but fixed no deadline for compliance. William P. Kennedy, head of the Trainmen, revealed that his union, despite the constitutional ban, now had over 1,000 Negro members.

The fight within the AFL-CIO over racial equality, as Mr. Randolph noted, has to do with the pace, not the goal, of desegregation. Like the churches, the labor movement is supposed to set an example for the community. Its over-all record is good, but Mr. Randolph is right in goading the federation to speedier action. No matter how strong the attack from without, the AFL-CIO can never relax in its struggle for social justice.

BENJAMIN L. MASSE

# Washington Front

## The World's Greatest Ham Actor

IN THE SERENE aftermath of Khrushchev's visit, some interesting reflections about the old Bolshevik can be heard at the bar of the National Press Club and elsewhere in town. They add up to this appraisal of him: very able, very tough, a superb politician, and probably the world's greatest ham actor.

It took Washington a week or so to catch on to Nikita the Ham. By that time, to use lingo beloved of the dramatic critics, he had achieved a marvelous tour de force. Consider it for a moment.

First, by threatening last fall to drive the Western Allies out of Berlin and then deadlocking the Foreign Ministers Conference in Geneva, Khrushchev bullied President Eisenhower into inviting him to visit the United States.

Once over here, he bragged about Russia's moon shot and other scientific triumphs, predicted that communism would bury capitalism, blew up (or seemed to) because he couldn't go to Disneyland, scolded Hollywood for its low moral tone, and threatened to cut short his visit and fly back to Moscow.

This threat, uttered in Los Angeles, caused a fright at the White House and the State Department, and new instructions went out to Henry Cabot Lodge, the Premier's official American shepherd. Lodge was told

to abandon his role as monitor. He was not to try to rebut Khrushchev's claims for communism, no matter how fantastic, and he was to discourage others from needling the Soviet dictator. In short, everything possible was to be done to pacify him so that he wouldn't go home mad.

Now a man who can wangle an invitation out of a country none too eager to have him in the first place; who can then tell the people of that country that their political and economic system is doomed; and who, finally, can bring relief and joy to Washington simply by dropping his scowl for a smile—well, a man who can do that, it must be acknowledged, has talent.

Americans who have had a chance to study Mr. K. in the Soviet Union do not believe that he ever "blew his top" or "flew into a rage," as he was reported to have done on the West Coast. They think his rages were simulated, at times when he may have been annoyed and, at other times, when there was no reason at all. They suspect that it was done in part to worry Washington but, in even larger part, to impress the folks back home.

Anyway, even though they had begun to realize that their legs had been pulled, officials here were happy when the No. 1 Communist got together with General Eisenhower at Camp David for the real business of his trip—to try and melt a little of the ice around East-West relations. It probably will be a long time before we learn what really happened in that Maryland retreat that FDR used to call Shangri-La. EDWARD T. FOLLIARD

## On All Horizons

**FORTY MILLION.** The Confraternity of the Precious Blood of Brooklyn, now marking its silver jubilee, has issued nearly 40 million copies of its publications. The best-known of these is *My Sunday Missal*, prepared in 1938 by the director, the late Msgr. Joseph F. Stedman, and widely used in the armed forces during the second World War.

► **RATINGS.** The third number of a new German periodical, *Zeitschriften-dienst* (Domplatz 23, Münster, Westfalen), which reviews the period Feb. 1 to June 30, 1959, has just been published. It rates illustrated, popular and general magazines according to their morality, journalistic excellence and suitability for various classes of readers.

► **CHICAGO CALL.** Social workers, teachers, doctors, lay leaders, religious and priests from twenty dioceses in the Midwest will exchange ideas on the

welfare of the Christian family at the Family Study Days in Chicago, Oct. 15-17. For reservations write Cana Conference, 720 N. Rush St., Chicago 11, Ill.

► **A POPE'S PRAYERS.** Even before he became Sovereign Pontiff, the late Pius XII used to close his discourses with a prayer appropriate to the subject. These prayers, with additional ones composed at other times, have been translated by Alastair Guinan in *The Complete Prayers of His Holiness Pius XII* (Desclée. 176p. \$1.50).

► **OBERRAMMERGAU, 1960.** The world-famous Passion play staged by residents of the Bavarian mountain village, last performed in 1950, will be presented 85 times next year, from mid-May until September.

► **THE OTHER "AMERICA."** The Ukrainian Catholic daily "America"

(817 N. Franklin St., Philadelphia 23, Pa.) on Sept. 22, during the Khrushchev visit, issued a special edition in English with a review of the sufferings of the Ukrainian Catholics in Eastern Europe.

► **SCHOLAR-DIPLOMAT.** Dr. Victor Andrés Belaunde of Peru, current president of the UN General Assembly, has been awarded the 1959 St. Francis Peace Medal of the Third Order of St. Francis.

► **NEWMAN NETWORK.** Catholic students in eight non-Catholic institutions in South Carolina this year have the opportunity of beginning a three-year course, under Newman Club auspices, in the Catholic religion. Among participating colleges are The Citadel, Clemson and the University of South Carolina. The largest number of Catholics is found at The Citadel with an estimated one-fifth out of a total enrollment of 2,000. Most Rev. Paul J. Hallinan, Bishop of Charleston, himself a former Newman Club chaplain, has warmly backed the program. R.A.G.

# Editorials

## A Decade of Chinese Communism

IN HIS ADDRESS to the huge Peking rally celebrating the tenth anniversary of China's Communist regime, Mikhail A. Suslov, secretary of the Central Committee of the Soviet Communist party, hailed the Chinese revolution as the greatest since Soviet Russia's. In a decade, he pointed out, the Chinese people have radically changed the face of their country. Certainly few regimes have had as devastating an impact on the personal lives of its subjects in so short a period of time. Moreover, in the years since World War II, no country has created more tension in world affairs—with the possible exception of Soviet Russia herself. Dig beneath the turmoil that is Asia and you find Chinese communism in relentless pursuit of its program for the domination of an entire continent.

### RADICAL CHANGE IN CHINA

In the fading months of 1949 the Chinese Reds finally achieved control of the huge land mass of continental China. They inherited a disunited country whose economy had been disrupted by 22 consecutive years of war. China suffered from the twin diseases of inflation and weak government, ailments which, in the stress and strain of almost continual strife, were understandable. Modern industry was still in its infancy. Roughly four-fifths of the nation's immense population was engaged in farming. While methods of cultivation were intensive, modern scientific techniques were unknown. By Asian standards output per acre was high but output per man was low. Agriculture barely supported subsistence standards of living.

By contrast, China today is a changed country. Its Communist regime has created a nation whose dominant characteristic is one of military, political and economic unity. Unfortunately, in the process, the soul of China is slowly being destroyed by the ruthless clique which is in absolute control.

China's war lords are no more. Her vast frontiers are defended by a single, centrally controlled Chinese army, the largest and mightiest in Asia. In 1956 her armed forces were said to number 2.7 million men, organized into 160 divisions. She possesses an air force of 2,400 Russian-built planes, about two-thirds of which are jets, including recent fighter and bomber models. Tank, artillery and mechanized units impress Red China's neighbors, while, for the benefit of a restive citizenry, a security force of 700,000 men and a 10- to 20-million-man militia keep the lid securely clamped down on the immense homeland.

Political power is wielded by a single party of some 12.5 million members who control virtually all key Government and administrative posts. In every institution throughout the land—no field of activity is unor-

ganized—the ubiquitous party members form the controlling element.

Its sure hold on military and political power has enabled the Communist state to force the pace of economic and social change. Thus was born the dreaded commune system. Writing in the January, 1959 issue of *Annals*, organ of the American Academy of Political and Social Science, John M. H. Lindbeck observes:

For the foreseeable future the regime has committed itself not to leading but to driving the people by means of systems of organized pressure and persuasion to develop an industrial, political and military base for Chinese power. As dedicated Communist totalitarians, the leaders of the regime, while showing occasional signs of wavering in their policy, have never seriously considered any other course. Human needs, cultural traditions and social preferences are subordinated to the regime's demands for maximum national power.

This Chinese Communist drive for power stands as an ominous threat to the rest of Asia. No statesman or politician can ignore it. The writings of Lenin, Stalin and Mao Tse-tung on the communization of Asia provide a constant reminder to Red China's neighbors that Peking's ambitions will not stop at its own frontiers. Consequently, the struggle of the other Asiatic peoples to maintain their own freedom from the Reds will go on for some time.

### THE RECORD IN ASIA

In his address to the UN General Assembly on September 21, U. S. delegate Walter S. Robertson laid bare the grim, shocking record of Chinese Communist aggression in Asia over the last ten years. Ever since early 1950, when Peking called upon the peoples of Southeast Asia to rise in revolt, down to the recent violations of India's northern frontiers, Red China has sought to extend its power in Asia. Korea, Tibet, Taiwan, the Philippines, Malaya, Vietnam and Laos know the meaning of the dictum of Mao Tse-tung: "Every Communist must grasp the truth that political power grows out of the barrel of a gun. . . . In this sense we can even say the whole world can be remolded with the gun."

It is perhaps providential that the celebration of the tenth anniversary of Chinese communism should almost coincide with the recent visit of Soviet Premier Khrushchev to these shores. It serves as a reminder that, despite the Eisenhower-Khrushchev talks, there is no rainbow of peace in the world's skies. Even while the Soviet dictator was winging his way home across the Atlantic, Liu Shao-chi, Red Chinese Chief of State, was again threatening Taiwan. Until Peking unfreezes, there will be no thaw in the Cold War.



## Historic Conversation

EVERY PARTY concerned—the Holy See, the Patriarch of Constantinople and the World Council of Churches—reacted with unusual nervousness to the story that broke in Rhodes at the end of August. It was reported from that island in the Eastern Mediterranean, where the WCC Central Committee was assembled, that arrangements had been made for a meeting of Catholic and Orthodox theologians next year to study the possibility of ending what is now a thousand-year-old split. The denials, qualifications and complaints cascading in the wake of this news story testified by their abundance to the extreme delicacy of the issue. We shall not detain the reader with the details of the confusing fabric of rectifications and counterrectifications. The Vatican Radio on September 3 confirmed what we need to know at this stage, namely, that there will take place at Venice, some time in 1960, a meeting of ten Orthodox and ten Catholic theologians. It was stressed, however, that the conference would have no formal or official character.

The Venice tête-à-tête is as important for the fact that it occurs as for any positive results that may be achieved. It is true that care must be exercised not to give it more significance than its unofficial status entitles it to have. On the other hand, the talks will not be a simple repetition of similar meetings of the past. In the words of the carefully phrased Vatican announcement, the Venice conference constitutes a renewal of conversations between Rome and the separated Church of the East "on a broader and more representative basis than ever in the past." The Vatican statement also made a point stressing the special confidence that Rome places in the theologians who have organized the exchange. These persons, said the radio statement, "are all specialists in ecumenical problems, and their activities in this field are encouraged by the Holy See." One of these theologians, may we add, is the French Dominican, Fr. Christophe-Jean Dumont, whose *Approaches to Christian Unity*, a Helicon book, is the January selection of the Catholic Book Club.

The Venice conference, if in a category by itself, is

not the only instance of an encounter between divided Christians. In Europe these exchanges have become commonplace. For instance, this June at the Benedictine Abbey of Maria Laach, Germany, 150 journalists and theologians met to discuss Christian unity. As though to signalize the common interest of the ecclesiastical authorities, the session was introduced, on the Protestant side, by the president of the Lutheran Church in the Rhineland and, on the Catholic side, by Archbishop Lorenz Jaeger, of Paderborn. In Assisi, at the end of October, 14 Catholic theologians will meet with the same number of Protestant theologians at a round table on unity. The Catholic delegates are being chosen by the International Conference on Ecumenical Questions, while the Protestant theologians are being selected by the World Council of Churches. It has been many years since such a spectacular theological confrontation has been witnessed in Italy.

In Europe, at least, it is obvious that an entirely new and constructive climate has been created in the field of interconfessional relations. These recent developments force us to contemplate the different situation still existing in the United States. When Catholics do meet with Protestants to discuss anything close to religious matters, almost inevitably the conversation sooner or later begins to center exclusively on the question of Church-State relations. Implicit in this question is the long-standing distrust that exists among American Protestants as to Catholicism and its methods and ideals.

Is it too much to hope that, if closer understanding were achieved between Catholics and Protestants (and Orthodox) on the theological plane, these other difficulties and misunderstandings, which are more a symptom than a real problem, would disappear of themselves? So far as we can see, the leaders of Protestant and Catholic thought in Europe have muted many emotional overtones of the Reformation and the Counter Reformation. It would surely help to foster civic as well as religious peace if something of that same spirit began to gain ground in the United States.

## The Question Here at Home

NOW THAT we have finally wound up the record of Khrushchev's speeches, interviews, farm visits and press conferences, we are better aware of some of the questions that are bound to confront us in the myriad exchanges, here and abroad, which coming months will bring.

During those 13 days we parleyed with a political mogul who asserts that his whole nation supports his heroic attempt to lift a great people out of misery and disorder and create a powerful and unified economy. This is the accepted party line. Recent British (Communist) trade union "investigators" glowingly describe legions of Soviet youth leaping at the Leader's call,

and dedicating their lives to the mighty task of redeeming the virgin lands of Siberia.

Whether or not such reports are true, exaggerated or just downright false, it can do us no harm to ask ourselves a frank question. To what extent have we any such sense of unified national purpose with which to arouse our younger generation? True, many will answer, our purpose is to preserve our heritage of democratic freedom. But what is there over and beyond freedom that makes freedom so infinitely precious?

Certainly we can deduce from our history the statement of such a great national purpose. The question will doubtless be raised next year as we celebrate the

centennial of the Civil War. But our grueling experience with Khrushchev and the floods of silly sentimentality that it provoked put a second question squarely before us: Are we losing this sense of national purpose today? How many of our younger citizens are growing up convinced of a moral obligation not only to defend our country if it is attacked, but also to devote whatever time and talents are at their command to working for the nation's integrity and well-being?

Are we today paying the spiritual price for our too-great material success? Many feel that loss of the sense of national purpose and of personal commitment to its fulfillment is the bitter fruit we must gather from the steady erosion in recent years of our spiritual values, from the constant and persuasive discrediting of absolute moral standards.

The answer will depend, of course, upon the image each person entertains of what our country is supposed to be. But the conditions for discovering an answer are obvious. We must start from some certainty of transcendent principles, from some faith as to what the Creator Himself wishes man, His noblest earthly creature, to be and to accomplish.

## Are There Still Hyman Kaplans?

WHEN the immortal Hyman Kaplan—what, you have never heard of him? Leo Rosten created him some years back in a well-beloved book, *The Education of Hyman Kaplan*. Well, anyway, Hyman was an immigrant to these fair shores, and he breathed a fierce passion to become a real, hunert-pur-sense, die-in-devool American. The King's (at that time) English—or Uncle Sam's version of it—caused Hyman no little anguish of spirit and torture of tongue, but, undaunted, he pursued his dream, with the result that he became, at the very least, the most progressive, unpredictable and patriotic scholar in that “incubator of citizens,” the American Night Preparatory School for Adults, under the tutelage of Mr. Pockheel (Hyman's cryptogram for his instructor, one Mr. Parkhill).

As we were saying, the immortal Hyman is back with us—and with Mr. Pockheel—in a sequel, *The Return of Hyman Kaplan* (Harper, \$3.50). He has won several rounds in his battle with the treacheries, written and spoken, of the English language. And he still fosters his dream of real Americanism, despite his still foreign quirks and vagaries. To him, Judge Vashington is still the greatest man in the world, though Colombiss has emerged as a strong runner-up, and though classmate Mr. Trabish, who feels strongly that Paul Rewere should have been Prazident, weakens Hyman's devotion for a fleeting moment.

Hyman's linguistic atrocities and ebullient Americanism are still a delight to read about, and we can only apologize to author Leo Rosten for having caught so maladroitly here the nuances of English as she was spoke in Mr. Pockheel's classes.

Underneath all the fun, however, lurks a serious question that Mr. Rosten seems to be hinting at all through

If the decay of religious faith and the consequent erosion of absolute moral values are largely to blame for our current uncertainty, all the more responsibility rests upon those who *are* fully convinced of their religious faith. Are they prepared to follow out its logical consequence, which is to use whatever store they have of strength and talents toward the building up of the national community?

Are we what Robert Strausz-Hupé calls a “divided West . . . uncertain of its purposes and the means of achieving them”? If so, we shall accomplish the needed miracle of self-renewal not by diluting our religious faith or by running away from it, but rather by deepening and intensifying it. Only in that way can we do the all-necessary task, which is to bring faith to bear directly upon the urgent moral problems of the public civic order. Otherwise we abandon the enterprise to a shallow materialistic humanism.

Fix a good hard look on the kid with a knife on the cover of last week's *AMERICA*. Can we inspire in that youngster a dedication to our country's welfare if our own faith has not inspired the same dedication in ourselves?

the book. Are there still many Hymans coming to our shores? Does today's immigrant arrive with Hyman's passionate desire to sink himself and his past in total identification with the American scene? We don't mean that we favor total forgetfulness of Old World cultural heritages; that would be a tragedy for all concerned. The richness of other cultures offers much to flavor the brew that comes out of the melting pot, and we would feel a little cool toward Hyman if he had ever been ashamed of his native tongue or songs and dances. But we do wonder whether today's immigrant gazes on the Statue of Liberty with the lump in the throat that Hyman has been trying to swallow these many years.

What, in other words, is the image of America that immigrants now have before they embark for our shores? Is it merely an image of material plenty? Did the visitors at our fair in Moscow have any notion of the real America that long ago won the heart of Hyman? Have American books and movies abroad shown the United States as the glorious beacon of freedom and personal dignity that motivated Hyman in his passion to become one of us?

We don't know the answers to all these questions, but we believe that if you read about Hyman's return to his Alma Mater, you will ask yourself some such questions as these. And as you try to answer them, you will probably come smack up against a disturbing and quite basic question—what sort of image of America would I give to a prospective Hyman? If all our Governor Faubuses could read Hyman's saga and think seriously about its implications in their lives, probably the whole world would get a better image of America and many more Hymans would come to be one with us and make us the richer.

# Politics and Style

*John P. Sisk*

**I**F A SCHOLAR who had kept aloof from politics were beginning a study of political style in the United States, he might expect to find some correspondence between party ideology and the manner in which particular politicians express that ideology in particular contexts. He might foresee his task as a search through countless individual variations for the common Republican and Democratic denominators of style, each of which would break into neat subdivisions. But actual contact with politics and politicians, especially in the months preceding a national election, would quickly spoil the clear picture of such a preview, and possibly all appetite for the task. For in the tactical disguises and counterdisguises of practical politics the uninitiated theoretician, if not the politician himself, is soon lost.

But if an attempt to find a correspondence between party beliefs and the style of those who express them leads only to hopeless complications, it is not for any lack of style-consciousness on the part of politicians, who at least in a democracy are likely to be more style-conscious than writers. It is the awareness of an audience to be dazzled or persuaded (the audience may be only oneself) that more than anything else makes one aware of his style. The writer at his best is hardly style-conscious at all, for he is then either too concerned with his subject or too certain that his audience demands of him only that he be himself and write as well as he can to worry about the effect he will have. Style for him is integral with meaning. The style is the man, and the thought, as Charles Maurras says, "that is the style, too."

But in a politician such a concept of style is not likely. Unless the public he addresses is pretty much of his way of thinking to begin with, he can seldom afford to concentrate all his attention on what he wants to say. He must concentrate on how to say it to this particular group, bearing in mind that other very different groups may overhear: how will the Catholics in Boston react to what is tailor-made for the Baptists in Georgia?

The politician's problem of style is difficult enough in any country, but it is especially complicated in the United States, where even a candidate for alderman may have to come to terms with a microcosmic variety of races, creeds, professions and economic levels. Since he is usually not sure which groups will contribute to

his small margin of victory, he must find ways of communicating with as many of them as possible. Many politicians today, if left to themselves, would find this problem too much for them. Few people communicate effectively in any style, let alone in several. As soon as possible, then, the prudent politician will get, or someone will see to it that he gets, professional assistance—the word-wizardry that promises to win the Georgia Baptists without antagonizing too many Boston Catholics.

## ENTER THE P.R. EXPERT

The political style-expert seems especially indispensable when a candidate for office must address at once all categories of his public in the press or on TV or radio, for the problem then is how to say anything at all without doing his cause more harm than good. These mechanical extensions of the politician's person so complicate his life that, I suspect, he would often gladly forswear them if he could be sure that his opposition would also. Nothing is worse for an effect-conscious speaker than an uncertainty about whom he is affecting.

Nevertheless, these are the conditions of modern political life and so the style-expert becomes standard equipment, even if there is some doubt about how much good he can do. Without him some candidates would not be trusted out of sight of party headquarters. If the campaign is important enough there may be a whole corps of experts, as if the candidate were a TV comedian desperately trying to keep up his rating. Naturally, some effort will be made to maintain the illusion that the experts are simply advisers of one sort or another, or personal friends bent on helping the candidate relax between speeches.

It does not follow, of course, that every politician who has writing help is unable to express himself. The sheer volume of speech writing is often beyond the capacity of any one man. A candidate for an important office may need writers, public relations men, research assistants and technical advisers no matter how capable he is. Nor does it follow that such assistance makes it impossible for a candidate to communicate with the electorate in his own person. If he is a strong enough personality, anything he receives from others will be organized in his own style. It is extremely difficult for the strong personality to sound or act like someone else; if he tries to, he quickly conveys his embarrassment and uneasiness to his audience.

Nevertheless, the theory of style to which the political world for the most part either consciously subscribes

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or which it unconsciously follows is such that most politicians are not likely to see why it makes much difference who writes for them or produces them on TV. According to this theory, style is not integrally involved with meaning but is a strategic kind of packaging for meaning. You may wrap meaning up this way or that, depending on the nature of the audience and the effect you wish to have on it, but the meaning remains the same. From this point of view, style, no matter how much attention it gets, is less important than meaning, to which it is only a means. This is a satisfying explanation. It answers the mind's need to have a complexity reduced to a clear picture and it seems to do no violence to the facts. That is, in many routine language situations one's meaning apparently remains intact throughout all sorts of stylistic variations. That is why President Eisenhower could say, in response to the question of his running for a second term: "My answer will be positive, that is, affirmative," and be widely understood to mean "yes" or "I will run." (It could be argued, in fact, that in an age of political gobbledegook there is no more effective way to say "yes.")

For a politician in a democracy this theory of the separability of style and meaning is especially useful since it enables him to do what seems practically necessary without compromising what he considers to be the truth. Given that truth, and his own lack of time or sheer inability, he is plainly stupid if he does not call in the packaging experts to sell his truth to the electorate. This is why he so often nowadays forms an alliance with the adman, who has the same theory of style and may even agree with him about the truth. Politics played the adman's way may not be so much fun, as an old politician complains in John G. Schneider's *The Golden Kazoo*, but there is professional polish to it that way, so that it is easy to believe that it should work.

Besides, it must seem to many politicians that politics now must be played the adman's way if it is to be played at all. The larger and more heterogeneous the group they can address at one time, the more they need to aim at its soft underbelly, its lowest common denominator. This is a part of the group's anatomy that the amateur can easily miss or, if he locates it, attack with the wrong strategy. But the adman is in a position to speak expertly about this target and has an imposing array of equipment designed for hitting it where it is most vulnerable.

Possibly this inevitable alliance of the politician with Madison Avenue is in some respects a good thing for both politician and electorate. It might in some instances enable the politician to communicate more effectively to the electorate what it has a need and right to know—presuming, that is, that he really wants to communicate. And we can at least be thankful to the adman for making some campaign oratory on radio and TV less a bore than it might otherwise be. Besides, since the very nature of politics makes the politician style- and audience-conscious, it is not quite fair to judge him as if he were a literary artist. Even the best

politician must do some adapting to the electorate, for it has a right to be adapted to: Coriolanus is a poor model for a politician. Perhaps (to be both charitable and optimistic) the packaging expert, like the good teacher, can even help the politician find his true style.

#### DANGERS FOR THE POLITICIAN

Nevertheless, the politician's tendency to adapt to the heterogeneous electorate and his preoccupation with packaging make up his greatest occupational hazard, both as a politician and as a man. Style can become for him a mask, or an assortment of masks, behind which he finally loses himself, or because of which he never really finds himself. For this to happen he need not begin cold-bloodedly with the intent of assuming whatever pose promises to be useful. He need only have a desire to succeed that exceeds his integrity as a politician—or be an adaptable façade of indifferent political virtue behind which someone else can move into power.

Indeed, when one man organizes another man's words it is always a question which of the two is being used. So one wonders now how much political power the adman has by virtue of his packaging operation, and how responsibly he will use (or is already using) that power. To what extent does the adman's tendency to believe that packaging is more important than the product tend to separate the politician from any real concern with political issues? How significant a magnification of present political irresponsibility is a satire like *The Golden Kazoo*, in which not only the 1960 Presidential campaigns but the candidates themselves are largely in the hands of the admen? All these questions point to risks the politician, and the public with him, must run when he allies himself with the packaging industry.

The writer who lets his audience largely determine the manner in which he will handle his subject runs the same risk. But if he is any good at all, he will be protected by his realization of the extent to which style is meaning. His search for style is part of the search for himself. He will have, of course, a certain range of style, depending upon the range of his personality, so that he may appear—like James Joyce—to be the master of several styles, in all of which, however, he will sound like no one but himself, and beyond which he cannot go without being false to himself. For his style, whatever its range, is himself expressed; and that self is inviolable, like the style that expresses it. Any other style, no matter how effective or superior to his own he may recognize it as being, will be as much a threat to his integrity as an achievement he can learn from. This is why T. S. Eliot wrote to James Joyce that he admired *Ulysses* tremendously, but wished for his own sake that he had not read it.

Until he has found his own style, a writer is always in danger of becoming intrigued with alien styles and of masquerading behind them, possibly with great temporary success. But the greater the success the greater the danger. For though a disguise may liberate unsuspected aspects of one's personality, it can be a most

hazardous and unassimilable liberation that involves a blocking out of more important aspects. This is what the politician John Cromwell finally discovers in Burdick's *The Ninth Wave*: that the caricature his campaign manager had made of him was, like most caricatures, an exaggeration of part of himself. The disguise, then—unless it is an artistic device under the discipline of one's own style—may liberate to corrupt.

It is the disguises of politics that make the politician vulnerable to the "pregnant enemy." He may try to keep inviolate the self that is behind the masks of style he assumes, believing that they are justified by the good end they serve. But the masks have their own meanings (if they did not he would not have chosen them) which perform "liberating" work on him as well as his audience. It is not easy to act a part without having the part act on you; and your audience's reaction, its assertion that the part is believable, tends to persuade you as well. Thus, the politician who assumes a folksy style whenever it is useful to play up to his audience's grassroots suspicion of eggheads risks the corruption of his own intelligence.

The politician, like the movie actor, has chosen an activity in which it is particularly easy to lose himself behind the style imposed on him by the context in which he works. If politics is the art of the possible, it is an art to a great extent determined by all the factors that make it possible. A politician may begin a campaign in his own voice, determined to be honest, moderate and reasonable. But it is quickly apparent that this approach leaves most of the electorate cold. When the latter is not completely indifferent, it looks upon politics, especially election politics, as a melodrama. One might even say that for most voters the form of melodrama is the only one that gives meaning to political issues.

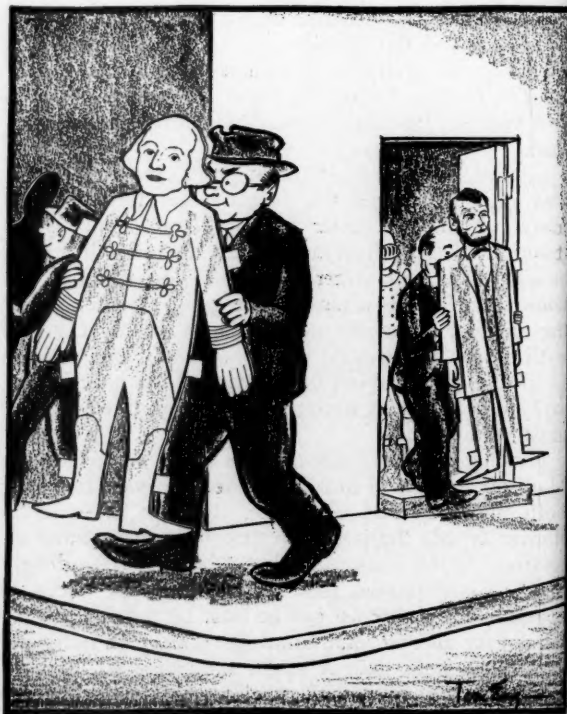
Thus the national conventions are the supreme political events for so many Americans, and at the same time the supreme showcases for political style. Here flamboyantly staged are the stark simplicities that "clarify" the issues. The Republicans (Governor Clement speaking in the 1956 Democratic convention) are "the opposition party of privilege and pillage" with "a sordid record of broken promises and unredeemed pledges." Vice President Nixon is "the vice-hatchet man of the Republican party" and "the most intemperate political individual in the history of modern American politics." The Republican party has placed Eisenhower "on a history-weary treadmill of acquiescence." In rebuttal (Nixon speaking at the Republican convention) we hear of the "magnificent record of this Administration," of the "vigor and vision of the Man of the Century" and (Langlie speaking) of "this crusade" against "twenty demoralizing years of discord and defeatism . . . ending up in flagrant corruption."

In the hyperbolic dialectic of politics (this is the lesson of the political convention) it is folly to underplay one's part. The politician for whom such a dialectic is not natural to begin with quickly senses this. He, or his advisors and packaging experts, make the necessary adjustments. But in the meantime further adjustments

in his style are being made by the opposition. Not only is his opposition's concept of him and his party a limiting factor in his attempt to define himself to the electorate, but he must often assume the mask of his opposition: and not only as a tactic but often because he cannot tolerate the image of himself that the opposition holds up. Thus Nixon, speaking a week after the 1956 Democratic onslaught, sounds like anything but Governor Clement's "vice-hatchet man" who, in Senator Kefauver's terms, provides "the smear under the protection of the President's smile." (Indeed, one of the reasons why Democrats often sound like Republicans, and vice versa, is that each party is secretly afraid of the extremes to which its basic philosophy might take it; and each party performs for the other the service of expressing its extreme tendencies. This is the control engineer's "feedback" on a political level; without it politics would resemble pitched battle more often than it now does.)

#### RISKS EVEN IN SUCCESS

Now suppose the candidate successful. The melodramatic dialectic to which he has committed himself may have created a *persona* for him which, if he is lucky, is in great part still a magnification of his true self, perhaps even a perfection of some aspects of himself. But the chances are just as good that the *persona* is an aspect of himself he no longer has much control over, which he must now live with, suffer to be exploited and possibly—again like the movie actor—even come to believe in.



**It's What's Up Front That Counts**

America • OCTOBER 10, 1959

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In any event, the presence of the political alter ego is connected with the theory that style is one thing and meaning another. The politician, if he is still to think well of himself, must believe that it is an "honest" disguise aimed at the welfare of the electorate. But this commitment to disguises involves the use of language as a protective tool; it tends to the ritual ambiguities and cushioning platitudes which, in their own corruption, part of the electorate has come to expect from the conventional disguises of politicians.

Life behind the political mask can of course be frustrating—perhaps most frustrating to those who have the most to offer the electorate. Every man has a basic need to confront the world in his own person and with his own style, which is to say that every man has a need to

discover what manner of man he really is. Whatever opposes this need irritates the human spirit. The contempt that some politicians feel for the easily-duped public is an expression of this irritation; and beneath the contempt, beneath the hatred of the public that has forced them to disguise themselves, is the contempt of themselves for their powerlessness. I like to think that occasionally when politicians speak off the cuff, or depart momentarily from their professionally prepared speeches for their often semiliterate *ad hoc* comments, they are motivated by this spiritual irritation. They may make their writers' and campaign managers' hearts turn over as they lose themselves in semantic thickets beyond trace of posse or bloodhound, but perhaps it is their brief and intoxicating moment of truth.

# Humanism and Science

*Joseph F. Mulligan*

**O**URS is an age of nuclear bombs, rockets to the moon and electronic computing machines that play passable games of chess. We are spending much of our national budget for such items, and there is every indication that this will continue to be the case for many years to come. These scientific and technological advances pose political and ethical problems which were unthinkable just a few years ago. The continuance of nuclear bomb tests and the ownership of newly discovered space-outposts are cases in point. In a democracy the people ultimately make the decisions, and therefore the people, and particularly their leaders, must have the necessary knowledge with which to make informed decisions on these questions. Moreover, since matters of public policy are so profoundly influenced today by technical scientific considerations, some understanding of science among those in positions of authority and among the electorate in general is crucially important for our national welfare.

## THE IGNORANCE OF SCIENCE

Our people do not possess this knowledge today, and their ignorance may prove disastrous in the future. Television commercials and astrology columns in the newspapers reveal how little comprehension our American people have of what science really is, and statements by some members of Congress do not manifest any higher level of scientific literacy on their part. Many of the great problems of the future will be intimately linked with the progress and the products of physics, chemistry and biology. Yet, in the words of the recently

appointed president of the Massachusetts Institute of Technology, Prof. Julius A. Stratton, "It is inconceivable that we shall continue to understand either ourselves or our relations with one another if educated people remain in their present ignorance of the nature of science."

There are really two distinct problems here. In the first place, more and more scientists will be called on in the years ahead to help make policy decisions of great social and moral consequence for this country and for the world. Hence the need for broadly trained scientists who can perceive and appreciate philosophical and religious values. Secondly, the electorate will have to vote on issues which depend intimately on some understanding of the facts and theories of science. Hence the need for every educated man to know what science is, what it can and cannot do, and what are the basic facts and theories in the various scientific fields. For example, how can any American vote wisely on the advisability of continuing nuclear tests unless he has some accurate knowledge of what radiation is, and some awareness of the somatic and genetic damage it may cause?

We are confronted, therefore, with a problem which is basically one of education. What is Catholic education contributing to the solution of this problem? If we confine our attention to Catholic colleges and universities, it is the writer's impression that considerable progress has been made recently in many Catholic colleges in helping to prepare the broadly trained scientists the world needs so badly. This is not to deny the deficiencies in Catholic higher education that have recently been highlighted by the writings of several Catholic scholars. But it does seem that today—as contrasted with the state of affairs prior to World War II—there

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are many graduates of Catholic colleges doing satisfactory and, in some cases, brilliant graduate work in science in the best graduate schools of the country. If this trend continues, we may expect to have in the next generation many more than the present handful of prominent Catholic scientists now working in the United States. Moreover, because of their college training in philosophy and theology, we may expect these future scientists to approach the broader problems caused by the advancement of science with greater understanding and fuller integrity.

When we turn to the second need mentioned above, namely, that all educated men should know something of the basic facts and theories of science, Catholic colleges show up less well. In fact many Catholic colleges now seem to be teaching less science to non-science majors than they did before the last war. Thus there are Catholic colleges where both physics and chemistry were required subjects for all students before 1939, but where a student can graduate today in the liberal arts or social sciences without having taken a single course in the natural sciences. Part of this is due, of course, to the desire of our colleges to give the student an adequate number of courses in his field of major concentration, in addition to the required courses in philosophy, theology and the humanities. Something has to be left out, it is argued, but it is significant that it is often the natural sciences that suffer. Another partial explanation is that the science courses are considered too difficult for many students. Some of this feeling may be the fault of science teachers—and no one would deny that many of the standard science courses for non-science students are a complete waste of time—but surely the solution is not to drop all science courses from the program of the non-science student. Instead, we need to experiment with different courses and new methods that may convey to the non-scientist a feeling for science and that understanding of its basic methodology which is essential for any truly educated man living in a scientific age.

#### ARE SCIENCES HUMANISTIC?

Though the above may be partial explanations, the full explanation of the failure of Catholic colleges to convey to the majority of their students a true feeling for science lies deeper down than this. Many Catholic educators harbor two suspicions: 1) that science is not humanistic, and therefore has no place in a liberal arts curriculum; 2) that science is anti-Christian or at least a-Christian, and that it has no role to play in the Christian humanism which is the ideal of Catholic education. Catholic educators share the first of these suspicions with many of their secular counterparts. The second suspicion is peculiar to Catholic educators and is reflected all too frequently in the attitudes and interests of much of the American Catholic press. The gleeful handling of the Piltdown Man hoax and the praise lavished on Anthony Standen's *Science is a Sacred Cow* by many Catholic papers are cases in point.

Someone has said that whereas the conflict between science and religion is of the past, the struggle between

science and the humanities definitely belongs to the present. Many factors have contributed to this conflict, but perhaps the chief reason for it has been a too restricted view of humanism, a view which equates humanistic development with the study of literature, and especially of Greco-Roman literature. This attitude has its roots in the Renaissance, which exalted the old classical idea of a purely literary humanism for an aristocratic elite. During the past few centuries this view has broadened considerably, but, as has been pointed out by Fr. W. Norris Clarke, S.J., "many deep traces of this old individualistic and exclusively literary conception of humanism still linger tenaciously on among Catholics, who by instinct tend to be conservative and traditional." Thus while such a narrow view of humanism is rapidly becoming outmoded in most educational circles, it still has a strong hold on the minds of many Catholic educators. Subconsciously, it undoubtedly contributes to their mistrust of science as a liberal discipline.

#### WHAT IS HUMANISM?

Much of the controversy on this point would be eliminated if all could agree to accept the definition given by Jacques Maritain in his book *True Humanism*:

[Humanism] essentially tends to render man more truly human and to make his original greatness manifest, by causing him to participate in all that can enrich him in nature and in history. It at once demands that man make use of all the potentialities he holds within him, his creative powers and the life of the reason, and labor to make the powers of the physical world the instruments of his freedom.

If we embrace Maritain's definition of humanism, there can be no doubt in our minds that the sciences are humanistic. The sciences certainly help man "to participate in all that can enrich him in nature"; they demand to a greater extent than most other disciplines "that man make use of all the potentialities he holds within him, his creative powers and the life of the reason"; and in a special way they enable man "to make the powers of the physical world the instruments of his freedom." Even if a narrower definition of humanism is adopted, it has to be admitted that science is one of man's greatest achievements, and that in knowing science one comes to know man better. If so, why has science been excluded from a place among the humanities?

If one adopts a purely literary concept of humanism, then science fails to qualify as a humanistic discipline. But such a restrictive concept of humanism is decidedly old-fashioned today. In fact, it betrays a narrowness of view that is the antithesis of true humanism. A true humanist is contemporary; he lives in the present; he knows the men and the things of the present. A man who does not appreciate the place of mathematics and science in today's world simply does not know the world in which he lives, and hence is far removed from the ideal of humanism. Though we must admit that, in general, the humanizing values of literature surpass

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those of scientific study, certainly there can be no humanism worthy of the name without mathematics and the natural sciences.

In a very real sense mathematics is a language. In a recent article on this subject in the *Journal of General Education*, Otto Bird pointed out that mathematics is as much the language of our present scientific age as Latin was the language of the Renaissance. A modern man who does not understand that language is illiterate in a somewhat extreme, but nevertheless true, sense.

Such ideas as these have led many outstanding present-day thinkers to stress the kinship of science with the humanities. One might mention scholars and educators like George Sarton, Robert M. Hutchins, Jacques Barzun, L. A. DuBridge, Frederick Seitz and Fr. Walter Ong, S.J., all of whom have recently stressed the great need for restoring the sciences to their rightful place in a truly liberal education.

Their statements comprise a fair sampling of the views of most sincere scientists and humanists who have given thought to this question. Such men realize that science is necessarily part of a humanistic education, and that one of the big problems of the day is to work out the practical details of a liberal education which is truly contemporary because it gives sufficient recognition to mathematics and science. Obviously, there are great problems here, but the first step towards their solution will be taken when Catholic educators come to acknowledge their existence.

Does this picture change if we specify that the humanism we desire as the end-product of Catholic education is a Christian humanism which transcends this world and the potentialities of unaided human nature? Is there a place for science in the Christian humanism that we declare to be the aim of Catholic higher education? To put this question is really to ask if science has any importance in the Christian scheme of things. The answer, as we shall try to show, is an unqualified Yes.

First of all, science is a thing good in itself, for, as Kepler said, in discovering the ways of nature the scientist is "thinking God's thoughts after Him." He is engaged in learning more about the secrets of the universe and according to Etienne Gilson, this "is one of the highest praises of God, the understanding of what God has made." The truth accessible to science is a genuine part of the totality of God's truth, and it is man's task to discover as much of this truth as possible, as Pope Pius XII frequently pointed out in his many public addresses on science.

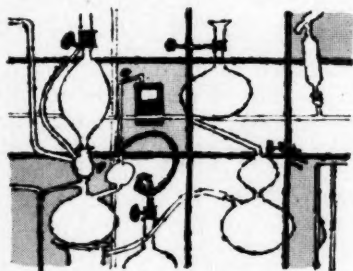
All this would be true even if God had never become man. But in a religious view founded on the historical fact of the Incarnation, science possesses a heightened

importance. By the Incarnation God did not hesitate to take an earthly body to Himself. Therefore, atoms, molecules and human cells should be objects of great significance and curiosity to the Christian, for these constituents of the human body were held in hypostatic union with the Divinity for some thirty years of Our Lord's life on earth, and they are still united to the Person of the Divine Word in heaven. Matter, therefore, is not evil or indifferent; it is good, and it has a role to play in the drama of salvation. The duty of the Christian is to spiritualize it and bring it to the peak of perfection God wants it to have when He comes again at the end of the world.

In a true sense the scientist is aiding the Church in her mission of imparting God's revelation to the world. A number of Catholic thinkers have recently stressed the idea that there are two forms of revelation—a natural revelation and a supernatural revelation. In uncovering the secrets of nature the scientist is cooperating in a form of natural revelation which gives insights into God's universe that cannot be gotten from any other source. Though these secrets are slight compared to the great facts of supernatural revelation given to us by Christ, still they are not insignificant. Several years ago Lance Wright, discussing "The Apostolic Role of the University Graduate" in the *Downside Review*, spoke of "the mistake of refusing to allow that the facts which man has apparently stumbled on by himself are as much 'of God' as those which His Church has mediated."

There are many other things we might say about the basically Christian nature of science: the fact that science tends to develop natural virtues which are basically Christian—humility, patience, perseverance, honesty and integrity; the fact that science's presuppositions are founded on the medieval, Christian belief in the rationality of the universe, as Whitehead pointed out; the fact that science's insistence that nature's secrets can only be uncovered by appeal to observation and experiment is ultimately founded on the Christian doctrine of God's free creation of only one out of many possible universes.

If all this is true, and if science has a place among the humanities because it promotes distinctly Christian values, then there is no doubt that in this age when scientists and Catholic leaders with a knowledge of science are in such demand, there is need for Catholic education to adapt itself more to the times. The nature of this adaptation remains to be worked out, but it should certainly include increased emphasis on mathematics and the natural sciences for all students at both the college and the high school level. We need specialists in science who get intensive courses in their major fields of science in college. But we also need non-scientists who through their science and mathematics courses are made to realize the true nature of the world in which they live. In helping to prepare both scientific specialists and a scientifically literate people, Catholic education will be contributing much to the welfare of our country, and to the future of the Church and of the world.



# Cakes and Ale for the British

Joseph Christie

THE TWO major political parties are preparing to go to the people in the general elections on October 8. So far the public has failed to show either interest or enthusiasm. It is likely that the election will be won by that party which manages to persuade most people not to stay at home. The floating vote is not, as is often fondly imagined, indicative of a group waiting to make up its mind about the policies of either party. It is a group made up of traditional-minded Conservatives or Socialists who are too bored to vote. Only a first-class crisis gets them out to poll. Whichever party manages to draw most of its floating reserve out of pawn will come in triumphant.

There is no doubt that Harold Macmillan has been greatly helped by his adroit handling of President Eisenhower's visit. Like the other Europeans, the British quite definitely like Ike. He has become almost a father-figure, and they think he is a sport. The British seldom vote for ostensibly clever people unless the country is in trouble. President Eisenhower conveyed a moral rather than an intellectual impression. He has a personality of unusual charm which conveys an impression of honesty and sincerity. Mr. Macmillan behaved during that visit in a faultless manner. He was always there, never too obtrusive, but there was enough *tu-toi* going on between them to draw the British Premier into the aura of sincerity and honesty surrounding the President. As a piece of *haute-école* electioneering it was probably the cleverest effort in a hundred years. This is not to query Mr. Macmillan's own sincerity of purpose. Like any other sensible politician he knows how to get the best of both worlds—the old and the new.

## THE STATE AND LEISURE

So far no issue has arisen likely to ease the job of party managers in whipping up enthusiasm. Both sides have issued portentous statements about the use of leisure. It seems that we are moving into an age of shorter hours and less work. The politicians fear that the British public may get bored and restless with so much time on its hands. They fear also that, if left to themselves, the people may not put their leisure to the best advantage. It disturbs the politicians to think that John Citizen might waste his time when he ought to be pursuing the good and the beautiful. Of course, John is no fool and part of his apathy is that he has spotted

the hidden fact that both parties are advancing a Socialist solution. For some time he has been accustomed to a high wage and has begun to resent so much being deducted to finance the schemes of his legislators before he even gets it into his pocket. He may suspect the parties of pulling a fast one on him. If he does, he will be right: that's exactly what they are doing.

What the Conservatives and Socialists propose to do is to spend John Citizen's money for him in a manner calculated to improve him. Both sides want to allot large sums of money toward increasing facilities for sport, music, architecture, etc. The state, in short, is to take over the patronage of the cultural life of the country. There will be more deductions from John's pay check—for his own good. Modern industry has given him ease and the political parties propose to see that it will be *otium cum dignitate*.

Nobody knows yet exactly how the people will react. They can get touchy about interferences with their liberty. The Conservative pamphlet *The Challenge of Leisure* is too vague to annoy anyone. Its main thesis is that money should be allotted on a large scale for national theatres, playing fields, art galleries and so on. As one would expect, the stress is on personal leadership and athletics. It is the projection of the public-school ideal. There are to be more playing fields on which an Etonian-minded progeny can win the battles of the future.

The Socialists approach their task in a less hearty manner. Theirs is, after all, a party founded by earnest Nonconformists and led at present by a product of Winchester, which is a very earnest school. Years ago the Socialist party was led by angry young men; today its inspiration comes from very earnest middle-aged men. Their pamphlet is called *Leisure for Living*. It is larger and more expensive and, on the whole, a better all-round job than the Conservative pamphlet, despite the reproduction on the cover of a modern sculpture which suggests—instead of leisure for living—the need for effort in keeping alive at all.

Nothing is more indicative of the change in the outlook of the British than the fact that both the Socialist Party and the Council of (Free) Churches have come out for reform in the spheres of strong drink and betting. From the Free Church point of view, both indulgences have always been on the condemned list. The great Nonconformist conscience of England took a grim view of King Edward VII's proclivity for gambling. The Old Guard today does not like the obvious happiness shown by the Royal Family at the races. Nevertheless,

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times have changed. Something more Irish and Continental is on the way. American visitors may be able to obtain alcohol, if they wish, just when they want it. Nothing is being promised, but a sober committee (in fact a Royal Commission) will be set up by the Socialists to liberate the punter and the publican. At present a man can ring up his bookmaker and place a credit bet. If money changes hands in any place other than the actual racecourse, then the law is broken. Perhaps the Irish betting-shop may be the answer to this unfair anomaly. We can only wait and see.

On the whole the Socialist manifesto does not convey much more than that of the Conservatives. Being more voluble, the Socialists betray more of their spiritual poverty. The aim of the cultural drive that is on the way is the production of the whole man. To the pamphleteers the whole man is one who can enjoy modern pictures, football, jazz and Mozart. That is that. They have no more to suggest. God help us!

Then there is the television set. The pamphlet suggests that this is a bad institution because it caters to the public's taste. What it means is that the British public is fairly vulgar. This seems true. Only a low-grade mind could put up with the average British television show. With remarkable speed the American shows are taking over. As a people we are much more familiar with the mores of the dashing cavaliers of early California than we are with our own historical background. But what exactly is a State Corporation going to do about it? The home has indeed been invaded by low taste and vulgarity. But who is going to set about the delicate task of making the family evening a little more boring for the sake of a little more culture? It almost draws one to vote for the Socialists just to see what they will do and what the British public will take.

Both parties are at fault inasmuch as they refrain from bringing any religious concepts into their discussions. It does not seem very important to them that the younger generation is not being given any sense of ultimate values. What our rather refined little beatniks over here want to know is why on earth they should take all this trouble to drop cha-cha for culture. Both parties are curiously out-of-date. They have not kept an ear to the ground. The *avant-garde* of modern youth is not looking for bigger and better art galleries. The situation is much more serious than that. At the moment no representative group of opinion has the ear of the up-and-coming young voter. Whenever youth expresses itself, the tone is notably strident. A large-scale attempt to give the government control over leisure in all its forms will not appeal to youth. The present younger generation thrives on resistance to the point of anarchy. One thing the working man has certainly learned over the years is that he had much more success resisting private employers than he ever had resisting state-controlled industries. As a rule artists are rebels, but it will not be easy to rebel against official cultural commissions. Is the state likely to finance artists who are making fun of it? Recent Russian experience is to the contrary. In a healthy democracy political patronage should be kept at a minimum. It is

never safe to put too much power of that sort into the hands of politicians. For example, the Socialist pamphlet strongly criticises the type of office block erected in London by business firms. If this means that the politicians would be given power to determine what sort of building a firm should erect, there is going to be corruption. As things are, public authorities have certain reasonable controlling power. To extend that power to the point where the public authority can interfere with a firm's choice of an architect who will plan its buildings is to invite collusion of the wrong type.

Quite rightly the Socialist pamphlet condemns mass culture as no culture at all. Its vision fails in its inability to realize that religion and culture go hand in hand. The younger generation is looking for a new spiritual aim. The forces of the old imperialism and the forward march of socialism no longer operate. The Empire has gone and the supply of bread has been stepped up.

It is not enough to offer circuses. It is very obvious that the leaders of the rising generation want to find new values and a new meaning to life. They suspect that man is not an end in himself but a means to an end. If the old religious values have been destroyed and the old moral standards are out-of-date, some new meeting place beyond itself has to be found for humanity. For the

politician the tension is the need for more material possessions and a wider and more spacious way of life. With this the bulk of the population would agree. But the restless young spirits who eventually influence the form of society are violently at odds with this view.



#### ENTER BIG BROTHER

What way will the cat jump? As far as the election goes, it is not of great significance. The real danger is a hidden one. Nietzsche's vision of the spiritual crisis of Europe turned him to the concept of the superman. To those of us who have seen the rise and fall of so many disastrous supermen, it must seem strange to watch the revival of the idea. Colin Wilson, who has considerable influence in Britain amongst his own generation, has revived the concept of the savior-hero. In his new book *The Age of Defeat* he pleads for an inner-directed man. The autonomous inner-directed man will be of heroic proportions. In his real, vivid image the rest will find inspiration. What direction such a man will take and from what laws he is to be free, the middle-aged are left to ponder. It is the cult advanced in modern France by André Malraux—*audace, énergie, grandeur*. Mr. Wilson does not make clear ex-

actly what it is that he wants. Perhaps at this stage it is not possible for him to do so. It is obvious that he has thought about saints but does not really know what a saint is. His superman is to have moral and spiritual vision of a high order. The tragedy of Mr. Wilson so far is his lack of contact with Catholic thought. It may be that his next book will show more appreciation of the values that have been lost through the abandonment of the Christian tradition.

However, there he is and there they are. It looks as if the old gang was fiddling away while Mr. Wilson and his friends are burning. What must worry the Catholic conscience is the suspicion that most of us are doing no more than they. The great obstacle blocking the rediscovery in Britain of the sacred roots of our culture is the failure of Christians themselves to understand the depths of their own tradition and find a way of communication.

JOSEPH CHRISTIE, S.J.

# The Mind of Giuseppe Pella

Robert Pell

**I**N SHARP CONTRAST with the heroics of the Khrushchev tour, the visit to this country of Prime Minister Antonio Segni and Foreign Minister Giuseppe Pella of Italy was marked by dignified simplicity. For all that, the visit was an important one, since Messrs. Segni and Pella together determine Italian foreign policy, about which there has been of late much debate in the chancelleries of Europe.

Quite naturally, Mr. Pella bears the brunt of the day-by-day decisions of the foreign office. Although President Giovanni Gronchi and the Prime Minister intervene from time to time, he it is who gives the color and character to foreign-policy decisions. What can be said, then, of Mr. Pella's course in world affairs?

On the one hand, a friendly but bewildered Western diplomat (not American) recently described Italian foreign policy as "much ado about practically nothing." What this veteran observer of the passing show in Rome meant by this observation was that, despite much agitation by Italy's Foreign Minister on the fringes of the Four-Power Conference at Geneva, on the fringes of Nato and on the fringes of President Eisenhower's visit to Europe but not to Rome, Italy has not been able to breach the inner circle of political decision. It remains, in terms of prestige, only the first, perhaps, of the smaller European Powers.

However, as an intimate collaborator of Mr. Pella replied, "practically nothing" is hardly the way to describe Italy's loyal role in Nato. He said Italy could point to: the courageous acceptance by the Segni-Pella Government, despite the internal political risk, of ramps for American atomic missiles, thus exposing Italy to retaliation from the East, notably from counterramps rushed to fighting order in Albania; the refusal of Italy to be bullied by Moscow into neutralism; the unflinching support by Italy of European rapprochement on the one hand and the closest possible entente with the

United States on the other; finally, the strict fulfillment by Italian military authorities of General Norstad's strategic decisions, by land, by sea and in the air.

This collaborator of Mr. Pella continued: It is not for want of faithful compliance with all its obligations as a Western ally that Italy has been denied as full a payment as it might expect in the coinage of prestige. Clearly, Italy is entitled to a first place in the councils of the Powers when European security is discussed. And it is difficult, if not impossible, to separate European from world security. Italy's voice should be heard in the discussion of world affairs as well. Italy does not propose to be dismissed with a polite pat on the back, although at the same time Italy has no illusions about "grandeur." The consequence is that Italian foreign policy, as formulated by Mr. Pella, is not cast in a rigid mold. It is flexible. It is discreet but at the same time persistent. Above all, it closes no doors.

## A SHREWD POLITICIAN

Giuseppe Pella, formed in the industrial climate of northern Piedmont, at Biella, the capital of the wool trade lying stark against the Alps, is a man of granite action and flintlike decision. He is not one to sit idly by when the interests of his client, just now the Italian State, are at stake. He was brought up in the harsh give-and-take of a community devoted exclusively to business and, in consequence, he cannot forget that there are two sides to every contract and that bulldog pertinacity pays. Moreover, as a business technician who learned his political economy under former President Luigi Einaudi, he acquired the certainty in the years following World War II, when Italian industry had to be rebuilt from the ground up, that a rising firm—and to him this is Italy—must keep its name before the public. Otherwise it is apt to be overlooked, shoved aside in the race for recognition and its managers written off as "good fellows" to be invited to luncheon now and then.

The Italian Foreign Minister, who has been spoken of as likely to take over the management of Fiat in

MR. PELLA, whose vast experience in international affairs is familiar to AMERICA readers from his previous articles, spent the past summer in Italy.

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CHRISTIE, S.J.

Turin one of these days, is hardly a man to be flattered or deceived by the polite nothings of traditional diplomacy. In his thinking, he has a deal to make, and this is that Italy shall have the part which is its due in the councils of the Western Alliance, and it is a matter of indifference to him, largely, what the machinery for Italy's participation may be. Therefore, nothing daunted by jeers from the sidelines or the cynical quips of the diplomatic anterooms, Mr. Pella can be expected to use every occasion and every means possible to put Italy's views on the record. This he must do not only because he considers that he has a stern duty to recover Italy's position as a major power, but because his foreign problem is inseparable from his domestic problem, which is to steer the Christian Democratic party between the Scylla of Right and the Charybdis of Left and maintain it in power.

In truth, the Foreign Minister cannot disentangle Italy's situation vis-à-vis Europe and the world from the situation within Italy's governing political party, whose two warring wings are perilously close to equipoise. This means that each wing, Right and Left, is grasping for power, no matter what the cost. Indeed, the fundamental fact of the Italian scene, which has its echoes in the field of foreign affairs, is that a sharp cleavage exists between the predominant wing of the Christian Democrats—that is, the Right-Center and the Center combined under the compromise leadership of Premier Segni—and the Left—that is, the following of former Prime Minister Amintore Fanfani, which calls for the accentuation of the late Alcide de Gasperi's "opening to the Left."

An estimate, as this is written, by experts in Rome, gives 161 votes to the Segni wing, 58 sure votes to the Fanfani wing, with 54 uncertain but inclining to the Left. On top of this, the Right, as distinguished from the Right-Center, is indicating a restlessness with Premier Segni's leadership, making much of "mistakes" in foreign affairs, notably Mr. Pella's failure, shared by the Premier, to promote Italy to the forefront of the Powers.

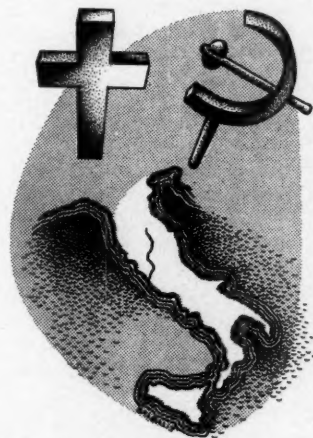
#### DISSENSION IN THE PARTY

What is evident, in a word, is that the Segni-Pella margin of control in the Christian Democratic party is small and their dilemma great. What makes the situation more perilous is that on the general political scene Messrs. Segni and Pella lack an over-all majority and must turn for their working majority to the Right or the Left. The experience of former Prime Minister Fanfani demonstrated that a shift of the Christian Democratic center of gravity leftward was not practicable. Moreover, since Fanfani's fall from power the situation on the Left, among the Saragat Socialists and Nenni's fellow-traveling Socialists, has, if anything, hardened. Thus, spokesmen for the Saragat Socialists like Lelio Basso have made it crystal clear that they will not associate themselves with the Christian Democrats without a program of profound social change. Moreover, the Saragatists are just as vocal as the Nennists and the Communists in their opposition to the presence of

American missile ramps on Italian territory. Finally, for his part, Nenni and his Communizing Socialists are more closely locked than ever in the Communist embrace.

Messrs. Segni and Pella have been obliged in consequence to accept the distasteful alternative and hold hands with the Right, that is, with the Monarchists and Neo-Fascists. It cannot be denied that they have been obliged to negotiate some useful legislation with their allies of the Right. However, it is distasteful both to the leaders of the Christian Democrats and the rank and file to be beholden, as they now are, to the Fascist Right. As a result there is a groundswell of opposition

within the party to this unpalatable combination and a defiance of the leadership in Rome. Thus, although the Sicilian problem has many aspects which are peculiar to the island, Silvio Milazzo's qualified victory must be partly explained by the indisputable fact that there was rebellion in the ranks of the Christian Democrats. The consequence of this is that other sectional leaders are giving fresh



looks at the "opening to the Left," and above all at the issue of the American missile ramps. In addition to the prefabricated Leftist waves of anguish over the ramps, there is deep-rooted concern among serious members of the Christian Democratic party over the moral as well as the political implications of the American atomic launching pads.

It is not strange, then, that in this crisis the Segni-Pella Government should look to its Western Allies—especially to the United States, which has got them into this predicament—for some inflation of the life preserver of prestige to save them from political drowning. In a word, in this crisis Mr. Pella must pull something concrete from the Pandora's box of foreign negotiations, something which can be described as a tangible *quid pro quo* for Italy's "sacrifice in the common cause," meaning the missile ramps.

Giuseppe Pella, cool-thinking Piedmontese, graduate of the tough training school of heavy industry, is conscious of the grumbling, is disturbed by the crystallization within the Christian Democratic party of the sentiment favoring the "opening to the Left" and is disappointed by the lack of decisive support which he has received from the "Anglo-Saxons." Thus, it was a real blow when President Eisenhower failed to include Italy among the powers originally notified of his invitation to Khrushchev and of his intention to visit Europe beforehand. Moreover, the Italian capital is keeping very mum, but it deeply resented that Rome was not included in the President's itinerary. Nevertheless, Mr.



Pella is the last man to be touchy about "oversights" like this. By nature and experience, he is nerved to brush aside obstacles and inclined to doubt human or political perfection. He is more disposed to forge ahead unruffled over emotional reefs and practical shoals to the several goals to which he holds Italian foreign policy.

And what are these goals?

#### A DIPLOMAT'S PROGRAM

They may be divided into three principal categories: European, Atlantic and Middle East-African. Now, above everything else, Mr. Pella is a good European. He has much the same concept as Charles de Gaulle—Western Europe as a primary force and focal point for Western civilization. Early in his career he became identified with Europeanization tendencies and Pan-European organizations like the Steel and Coal Community, about which he has written an engrossing brochure. As a consequence, he is not only disposed to support any move which the French President may make to strengthen the Six-Nation European market, but to take the lead in urging a more intimate political association of the Six Powers. At the same time it is not in the Italian Foreign Minister's thinking that the "Six" should constitute a Utopian "Third Force" between the Soviet Union and the United States. Nor should they close their doors to cooperation with other European nations, notably the United Kingdom.

To the same extent that he is a good European, Mr. Pella is a firm pillar of Nato, which to his way of thinking is the foundation stone on which world unity must be built. He is unswerving in his advocacy of a sound Atlantic Association as a counterpoise to Eastern aggressiveness, and he inevitably supports any move

which is made for the strengthening and widening of Nato, with Italy in the van. Moreover, within the framework of Nato, he stands for the closest and most cordial entente with the United States and he will permit no divergence in the policies of Washington and Rome.

Finally, in addition to its European and Atlantic commitments, Mr. Pella believes that Italy has a special sphere of interest in North Africa and the Middle East, based upon special knowledge and contact with that area. This in turn is the key to the Italian Government's claim to have a voice when wider problems than European and Atlantic security are discussed in the top councils of the Powers. Moreover, as Italy was deprived of its colonies at the end of World War II, it is no longer a Colonial Power and can speak without prejudice and even mediate in colonial controversies when need be. In this connection the Foreign Minister is opposed to regional arrangements outside Nato in the Eastern Mediterranean or the Middle East. To an even greater extent he is prone to dismiss the proposed Mediterranean Pact as "untimely."

In sum, Giuseppe Pella is with the West all the way. Indeed, he is moved to look beyond the present to greater unity among the Occidental Powers, to the forging of firmer links in their armament and the better harmonization of Western leadership. He has no illusions about the possibility of agreement with the East, but accepts as wise strategy the Macmillan-Eisenhower efforts to explore all "openings" to the Soviet Union. Western civilization, which to Foreign Minister Pella means Christian civilization, is not a "mystique." It is something solid, hard and mightily impressive—like the Alps which rise majestically beyond Biella in his native Piedmont—and at every cost this great heritage must certainly be preserved.

## BOOKS

### The Labor Movement—Two Fine Surveys

#### LABOR U.S.A.

By Lester Velie. Harper. 318p. \$4.95

#### UNIONS AND UNION LEADERSHIP

Ed. by Jack Barbash. Harper. 459p. \$6

Perhaps the chief credit should go to the McClellan committee. Whatever the reason, books on the labor movement and industrial relations continue to pour from the presses. The publishers know a good thing when they see it, but this time the quest for profit and the advancement of learning go happily hand in hand.

Parts of Mr. Velie's book have ap-

peared in condensed form in the *Reader's Digest*, so it is scarcely necessary to tell the prospective purchaser that this is an eminently readable work that embodies an earnest, hard-working reporter's approach to the labor movement. It is not a book for anyone in search of a profound analysis of any of the great problems of the labor movement. Within the reportorial limitations he sets for himself, however, Mr. Velie tells a colorful, fact-filled story that people outside the labor movement can read with considerable profit.

Although there is a good deal about corruption in these pages, the author

strives throughout to be balanced and fair-minded. He succeeds, too. Here are "Jimmy" Hoffa and the Teamsters, along with "Bill" Maloney and the Operating Engineers. But here also are George Meany, Walter Reuther, David Dubinsky and other union stalwarts. Here, too, is the record of the "corrupters"—the employers who connive with racketeers to exploit their employees. Indeed, the chapter devoted to the brave struggle of the N. Y. Association of Catholic Trade Unionists to expose "sweetheart" contracts and stop the exploitation of Puerto Rican workers is one of the best in the book.

Another fine chapter, "Labor U. S. A. vs. the Kremlin," tells a tale that is little known by the public and insufficiently appreciated by most employers. From a man who knows as much as there is to know about the seamy side of U. S.

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labor, here is a tribute to the union role in the Cold War that will hearten all honest, card-carrying unionists. It is a story that most of the nation's press has covered inadequately, or not at all.

Mr. Velie isn't the kind of writer who trips over facts. It is surprising, then, to see him describe the Norris-LaGuardia Act as a New Deal measure. That anti-injunction law was put on the books during the Administration of Herbert Hoover.

Edited by the indefatigable Jack Barbash, who combines in his own work the practical experience of a trade unionist and the approach of an intellectual, *Unions and Union Leadership* delves deep into labor problems which Mr. Velie only reports or doesn't notice at all. Here in one stable are such esteemed students of U. S. labor as Selig Perlman, Philip Taft, David J. Saposs, J. B. S. Hardman, Daniel Bell and Edwin E. Witte. But the book is not all research and philosophizing. There is some excellent reporting in depth also—by A. H. Raskin and Joseph A. Loftus of the N. Y. Times, Irwin Ross of the N. Y. Post, John D. Pomfret of the *Milwaukee Journal*, Stephen P. Ryan, an AMERICA contributor, and the anonymous writers of *Business Week* and *Newsweek*.

This is no mere random collection of worth-while articles. Editor Barbash, whose *Practice of Unionism* was highly praised in these columns, set out with the purpose of giving the reader "some feeling for and understanding of the union as an enterprise made up of live human beings"—an objective that is more important than ever today when a vast gulf has opened between the white-collar middle class (not to mention the farmers) and organized labor. To achieve his purpose, Mr. Barbash sought essays which concentrate on fairly typical situations. He was also intent on seeing that his contributors, though all accepting unionism as an integral part of our society, represented a wide range of opinion.

If the reader is looking for informative and sophisticated discussion of the philosophy of U. S. labor, union leadership, union administration and tactics, labor-management conflict and such special problems as political action, automation, racketeering and race relations, this book is his dish.

No compilation of this kind can be expected to give universal satisfaction. Even so, it is surprising that Mr. Barbash ignored the voluminous literature on the right-to-work issue, and in dealing with conflict situations restricted himself to the traditional framework of

industrial warfare. The latter defect is compounded by the scanty treatment of union political action, which in a dramatic fashion emphasizes the widening struggle between labor and management over questions of public economic policy.

BENJAMIN L. MASSE

## Undeserved Praise

### ONE HOUR

By Lillian Smith. Harcourt, Brace. 440p. \$5

### THE RACK

By A. E. Ellis. Atlantic-Little, Brown. 414p. \$4.50

These two novels present a puzzle. Neither is in the least puzzling in what it says: the story-line in each is clear enough, though Miss Smith's tale is needlessly cluttered up with too many and, I feel, poorly handled flashbacks and inner monologs. The puzzle lies in the fact that these books have already had and will continue to get very high critical acclaim. The Ellis book, for example, comes to us from England with phrases like the following liberally scattered on the dust-jacket: "Book of the year if there ever was one"; "A remarkable achievement"; "The work of a rare and original mind and no serious reader should miss it." Miss Smith's opus, on the other hand, is getting laurels, I am afraid, largely on the strength of her earlier (and much better) *Strange Fruit*.

The stories are simple enough. *One Hour* recounts how the lid blows off a Southern town when a respected scientist, a leader in the town's Episcopalian community and a close friend of the minister, is accused by a precocious little girl of having molested her in a deserted store. It is a somber study of little prejudices, growing community hysteria, hillbilly ignorance and upper-class snobbishness. Tragedy is the obvious outcome, in the death of the young son of the suspected man, the slaying of the rather effeminate church organist, and in the moral lapse of the minister, who has an affair with his friend's wife.

But what should have been an atmosphere of gathering doom is dissipated, as I read the story, by the technique of the telling, which, to be frank about it, is monumentally boring. The long meandering recalls of earlier lives, the jerky conversational style and, above all, the character of the minister (who tells the tale) all rob the potentially tense story of vitality, especially when the minister, who is a prime prig and a would-be deep-browed intellectual, en-

gages in lots of obviously spurious philosophizing.

Despite the Southern setting, the race problem enters only as a sort of minor convulsion in the maze. Miss Smith has written boldly and movingly on that problem, but seems to have lost her tones of passionate conviction in this too-long *One Hour*.

*The Rack* is a straightforward, realistic account of a young Englishman's treatment for tuberculosis in an Alpine sanatorium—and that's all it is. A little love interest is interjected, there are some heavy reflections on the meaning of suffering (they carry no conviction because the young man can't see any meaning to anything in his life), but the essence of the book is its apparently authoritative clinical examination of the course of treatment. Page after page deals with lung punctures, thermometer readings, X-ray sessions, fevers, night-mares and so on and so on. These grimly written passages have, it must be admitted, a certain stark and almost morbid fascination and the exposé of conditions in the sanatorium keeps one reading in incredulity that such unsanitary, careless, even brutal practices can (if they do) exist in this century of ours.

But the story adds up to exactly nothing. We find a young man in the hospital, we follow his ups and downs, and we leave him staring out at the snow, still stretched on his rack. There is no comment on life, no illumination, no goal ambitioned or sought. This is a classic example of the utter dryness of realistic writing.

HAROLD C. GARDINER

## Growth in Grace

### LITURGICAL RETREAT

By Roy J. Howard, S.J. Sheed & Ward. 145p. \$3

### ALIVE IN CHRIST

By Ralph Campbell, S.J. Newman. 321p. \$3.75

Alert Catholics today have become more and more responsive to the appeal in the encyclical *Mediator Dei* of Pope Pius XII "to live the liturgical life and increase and cherish its supernatural spirit." His Holiness stressed the need of courageous convictions of faith to give meaning and power to external worship. His emphasis was on the primary meaning of liturgy as the redemptive work of Christ in the modern world, in which Christians participate as members of His Mystical Body. These two books of meditations for the laity contain sublime patterns of saintliness, de-

fining the dignity and responsibility of men and women, associated in grace with the divine Mediator in the completion of His salvific mission.

Fr. Howard's book was evidently written for a weekend retreat. In ten compact chapters, he offers a summary of the theological truths which form the ideals and motives of the liturgical life. Centering his thoughts on the spiritual significance of the sacraments of baptism, confirmation and the Holy Eucharist, he shows why the life of the true Christian in union with the eternal Priest must necessarily be sacrificial. With a clear realization of the sacred implications of his christening, the retreatant is urged to rededicate himself to a life of sacramental victimhood with the Son of God.

The author states in the preface that his text is a fusion of the principles of the liturgy with those of the Spiritual Exercises of St. Ignatius Loyola. Without detracting in any way from the superb value of this book as a liturgical retreat, it is difficult to agree that it is also Ignatian. To be distinctively Ignatian, there ought to be evidence of the psychological sequence of thought of the

key meditations of the method, even though compressed in a short retreat. The experience of more than one retreat master has proved that the skeletal ideas of Ignatius lend themselves perfectly to liturgical interpretations.

The purpose of Fr. Campbell's book is to help young men and women mature in the spiritual life. Through the practice of mental prayer, he leads them to two of the richest sources of inspiration for wholehearted Christian living: the example of the divine Master and an appreciation of His Church's liturgy. This



series of close to a hundred meditations on the life of Christ serves as the framework for timely and intelligible explanations of ascetical principles. The material in these pages is certainly not pabulum for youngsters but substantial spiritual fare for modern youth, intent upon being what God wants them to be in the circumstances of their daily living.

VINCENT DE P. HAYES, S.J.



E. J. MANDULA, S.J.

## LETTERS OF ST. IGNATIUS OF LOYOLA

*Selected and Translated by William J. Young, S.J.*

\$6.00

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

## SIR WALTER RALEIGH

By Williard M. Wallace. Princeton U. 334p. \$6

Sir Walter Raleigh has become a legendary character and each generation feels impelled to study anew his enigmatic personality. In his versatility, brilliance, ambition, arrogance and reputed religious liberalism, Raleigh is considered by many a typical Elizabethan. Writers interested in the flamboyant age of Elizabeth often make him a focal figure, whose execution under James I points up the great difference between the two sovereigns, their policies and their courts.

Prof. Wallace gives us a full-length critical biography of Raleigh as a historian sees him. While this study does justice to other aspects of Raleigh's career, the main emphasis is on Raleigh as explorer and colonizer of the Americas and—finally—as the tragic victim of unjust law, court procedure and a vindictive prosecutor—Sir Edward Coke.

In terms of the modern interest in due process of law, civil liberties and loyalty to the state, Raleigh becomes the type of the talented man sent to his death through manifest legal injustice. The villains of his story are Robert Cecil, King James and Coke. Cecil, ostensibly a friend, feared Raleigh as a possible rival under the new King, and James hated Raleigh with an intensity that is harder to explain than Elizabeth's affection and favor.

Returning from the Irish wars, the extraordinarily handsome Raleigh caught the Queen's eye, became her favorite and for ten years basked in the royal sunshine. The Queen's many gifts would have made Raleigh rich had he not squandered his wealth on his colonizing projects.

A romantic entanglement with one of the Queen's maids tumbled Raleigh from royal favor for five years, but his heroic leadership at Cádiz returned him to Court and to his old post of captain of the Queen's Guard.

During his period of glory, Raleigh was feared and hated. He was popularly but unjustly credited with the fall of Essex, darling of the people. On the death of Elizabeth, his enemies having undermined his reputation with the new King, he was arrested for treason. A reversal of popular feeling occurred because of the dignity he displayed at his trial, his fortitude during his 13-year imprisonment, and his poise and courage at his execution.

Somber, sardonic, lonely, Raleigh is somewhat difficult to define, for he lacked the warmth and popular appeal

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stories from the pioneer newspaper *The New Mexican*. This is not to say that the book is not interesting and entertaining history; there are some wonderful data on the long, exciting history of the old Spanish provincial capital.

There are dull spots, too, perhaps inevitable in such a collection of news items from the working press of a 110-year period. The later entries—on Albert Fall, the art colony, and so on—do not have the frontier flavor and charm of the early items on Apache raids, the Lincoln County War or the good service of Mexican volunteers in Kit Carson's Civil War command.

There is some humor, of course, in *The New Mexican*, and some of the politicking and name-calling of 19th-century days is quite entertaining, but the paper did not have the wild frontier zip of the early dailies and weeklies of 'Frisco or of Washoe's *Territorial Enterprise*.

A work to be recommended, though not quite top-rung Southwestern Americana in terms of readability and appeal.

RICHARD H. DILLON

#### FREEDOM, NATIONHOOD AND CULTURE

By Raul S. Manglapus. Carmelo & Bauermann. Manila, P.I. 215p. \$6

The author of this book is a young Filipino who has already had a distinguished career. He has been a professor of constitutional law, a prominent Catholic Actionist, secretary general of the 1954 Manila Conference (at which Seato was organized) and Undersecretary and Acting Secretary of Foreign Affairs in the Magsaysay Administration. Here he has collected some 28 of his addresses, most of them delivered

during his tenure as a cabinet member, a few afterwards.

As the writer of the foreword, Horacio de la Costa, S.J., points out, the theme of the volume is the essence and the survival of the Asian—politically and culturally. Inasmuch as the author and the writer of the foreword are old friends of mine, I had to read this book with a more than ordinarily critical eye. I am happy to report that these speeches, stylistically excellent, deal with the Asian and his problems forcefully and effectively, and that the attitude assumed is one to which I can enthusiastically subscribe.

The author is for grass-roots democracy. Throughout, he performs outstandingly in describing the interrelationships of the economic, political and spiritual factors in the Philippines and the Far East. He is for more economic and cultural cooperation among Asians. He makes no compromise with communism, at home or abroad. He is against the secularization of Filipino life; indeed, some of his remarks on this subject are worthy of the best of preachers. He is for a proper nationalism in the Philippines, and for just and friendly relations with the people of the United States.

For anyone who is interested in world affairs (and today this means every intelligent citizen); for anyone interested in Asian-U. S. relations, and the true progress and the true culture of Asians, this is a stimulating and meaningful book.

J. FRANKLIN EWING

#### BUT WITH THE DAWN REJOICING

By Mary Ellen Kelly. Bruce. 182p. \$3

Twenty years ago, at the age of 17, Miss Kelly was completely immobilized with rheumatoid arthritis. Through an operation she regained enough movement in her right arm to be able to write—and how she has written, frequently for eight hours a day, six days a week! Over the years she has contributed a regular column and articles to various periodicals and edited a newsletter for the League of Shut-In Sodalists which she founded.

This first book is no series of sermons, but a gay, heart-warming story of her life, filled with humor and laced with honest Irish sentiment. Her room, where she is confined to bed (when she is not traveling somewhere in her cot), is a stage over which have passed the many friends who have so graciously helped her to bear the burden of physical helplessness. She describes them all in terms of great affection, and no figure stands out in more noble colors than her

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Here is someone who has learned to live with the cross. She has a few suggestions along that line, distilled from experience. They are so honest and so well put that this engaging narrative will lift the spirits not only of other shut-ins, but of those also who are crippled with fear and anxiety or are otherwise hobbled by circumstances or situations which are their cross. "Kelly," as her friends call her, has done a superb job.

BERNARD J. MURRAY

### VALLEY FORGE

By Donald Barr Chidsey. Crown. 190p. \$3

Very little happened in the 1777-1778 winter camp of the Continental Army at Valley Forge. The men built huts for themselves, threw up a few barricades and tried to keep warm. Because so little happened, the author is forced to discuss the people who were not there as well as the people who were: what happened in Philadelphia and in Albany, as well as what was talked about around the camp fires at Valley Forge. There are sections on the submarine of David Bushness, on Lafayette and the "irruption [sic] into Canada" and the "Mischianza" for Howe in Philadelphia.

Although the book is thin, it is well done. There is not too much that is new but it is interesting and clearly presented. Although a professional would balk at a statement or two, almost everyone will find it entertaining reading.

JOSEPH R. FRESE

### CHILDREN OF THE WOLF

By Alfred Duggan. Coward-McCann. 283p. \$3.95

Readers of Alfred Duggan's historical novels will be happy to note that, far from slowing down, he is stepping up his pace. Having written a historical novel a year since 1950, Duggan has novelized Livy's account of the foundation of Rome almost before the ink has dried on his *King of Pontus* and just one year after *Three's Company*.

Duggan's latest is more a mythological than a historical novel—to be classified and compared with Renault's *The King Must Die*. Like Renault's tale of the Athenian national hero Theseus, *Children of the Wolf* tells the story of a legendary father of his country. The children of the wolf are, of course, Romulus (suckled by a wolf in infancy) and his followers; they are not (as the dust-jacket proclaims) Romulus and Remus—for Remus is dead before this book is eight pages along.

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In fact, author Duggan's point seems to be that Rome was founded not so much by a great man as by the will of many ordinary men to live together in freedom and fellowship under justice—and thus to have security. The protagonist is not Romulus but the Roman citizenry.

Romulus himself is a sort of 753 B.C. Khrushchev. Convinced of the destiny of the nation he is building and completely self-assured, he knows no moral scruples. The one thing this brigand (as Duggan calls him) knows well is success. It is on this, Duggan suggests, that his power is built. Besides, the appetite of the people (originally all cutthroats) for fellowship and fairness is as well satisfied under him as under another and they have more security than is to be found elsewhere. In short, they are getting pretty much what they want.

Mary Renault's treatment of Theseus was, it will be remembered, highly romantic. Roman Catholic Duggan, on the other hand, writes of Romulus and his followers with the tongue-in-cheek cynicism that has become his hallmark. So far away from romanticism does he move in this latest novel that other readers may well wonder, as this one did, whether the book is not intended as an allegory. A nation with its beginnings in blood and deceit finds itself moving toward respectability, idealism and even religion within a man's lifetime. Is Mr. Duggan writing of Rome—or, indirectly, of Russia?

JOSEPH F. SHEERIN

#### RICHARD COEUR DE LION

By Philip Henderson. Norton. 256p. \$5.95

Richard Lion-Heart has had his vicissitudes at the hands of historians and biographers. As a King of England who spent less than six months of his ten-year reign in his English kingdom, a valiant Crusader whose efforts in the Holy Land were militarily successful and politically futile, a feudal ruler engaged in almost constant struggles with his overlord, he poses a problem in contradictions. Even his sexual inclinations were ambivalent and disputed. To try to comprehend and explain this bundle of contrarities is a formidable task.

In his prolog Mr. Henderson calls his biography a "reappraisal." What he professes to do is to "get at the men and women behind the dates and the place names." This is, no doubt, a laudable intention, but it requires a variety of techniques and an intimate acquaintance with the historical sources of the late 12th-century which Mr. Henderson

unfortunately does not seem to possess. It is true that he has read fairly widely in the translations of his sources which are available, but the translations on which he has relied are not always dependable and, in any event, only a fraction of the available sources on which such a biography should depend have been translated into English or French, the two languages with which Mr. Henderson has worked. Not all of the sources, for that matter, have even been printed.

Further, when Mr. Henderson applies to his limited information a rather amateurish, second-hand psychoanalytic technique, the results can most charitably be described only as half-baked. Still another limitation is the carelessness which mars the book — carelessness which ranges from simple misprints to serious chronological errors and failure to double-check the sources of his information.

Mr. Henderson must none the less be credited with having written a spirited and highly readable biography, but one whose contents are rather more fictional than serious biography will allow.

JAMES A. BRUNDAGE

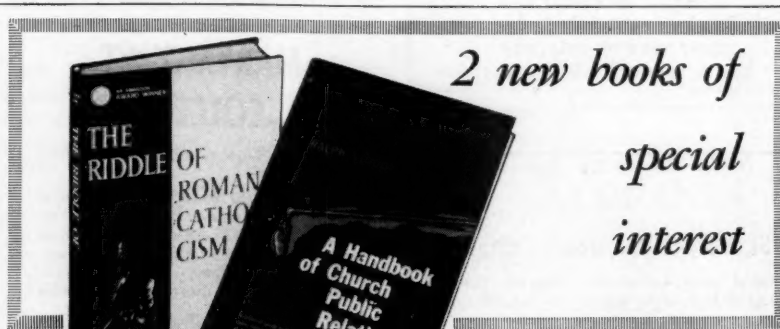
#### THE SPIRIT IS MERCY

By Mary Ellen Evans. Newman. 346p. \$4.75

To judge from the subtitle of this book, "The Story of the Sisters of Mercy of the Archdiocese of Cincinnati from the years 1858 to 1958," one would suspect that it would appeal to only a very limited group of readers. Not so—the book is so well done that it is of general interest and it could easily stand as a model for similar accounts.

Miss Evans' success stems from her ability to digest a mass of factual material such as you would find in the archives of any community and ruthlessly to eliminate all superfluities to weld it into a smoothly flowing narrative. That narrative, in turn, is skillfully interwoven into the mainstream of American history.

Moreover, since American history of this period includes the Civil War, the cholera and influenza epidemics, economic disasters, several floods and other major catastrophes, and since the Sisters of Mercy of Cincinnati were involved in them all, there is no need to search for absorbing material. It is here.



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complished is told with rare candor and  
honesty that does not hesitate to ex-  
plain, among other episodes the bank-  
ruptcy of the diocese and the conflict  
between the congregation and the dioc-  
esan school board about teaching re-  
quirements. This willingness to recount  
failures as well as triumphs makes the  
book a valuable and fascinating addition  
to the story of American Catholicism.

CHARLES E. DIVINEY

## MUSIC

The Metropolitan Opera House audi-  
ence was almost beside itself with ex-  
citement after the premiere (Dec. 10,  
1910) of Puccini's "American" opera,  
*La Fanciulla del West*. There were 52  
curtain calls. Amidst the applause Gatti-  
Casazza placed a silver crown on the  
composer's head. The opera, however,

America • OCTOBER 10, 1959

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has not entered (and probably never will enter) the standard repertoire. It is not easy to assemble the large male cast required for the work; in spite of many striking musical passages, one listens in vain for the type of melody that made *Bohème* and *Butterfly* popular from the first; the story, based on a play of David Belasco, is too light for such weighty music.

The American audience is used to seeing its "westerns" straight. The Italian language and the grand-opera stage seem incompatible with bandits, gold miners, Wells Fargo and all the rest. Still, there is an integrity in the music of this opera that elicits admiration, and La Scala has gathered a first-rate cast for the Angel album (3 LP's). The role of Minnie is sung by Birgit Nilsson, and that of Dick Johnson is taken by a thrilling new Brazilian tenor, João Gibin. Jealous Jack Rance is sung by Andrea Mongelli. Lovro von Maticic is conductor of the proceedings.

With all the best will in the world, I find myself unmoved and unimpressed by Stravinsky's *Threni* ("Lamentations" of Jeremiah, dated 1957-58). In spite of the composer's steadfast exploration of the so-called "serial" technique, I cannot convince myself that this method of composition is congenial to either his temperament or his natural style of expression.

Stravinsky has followed tradition in setting the text sectionally, but the isolated patches of sound, with "melody" so often characterized by tortured leaps, becomes increasingly perplexing and painful. The performance itself, in which the composer conducts a group of New York artists, is above criticism, and the voice of basso Robert Oliver is especially impressive (Columbia stereo).

One would have to travel far to hear as superb a rendition of Haydn's *The Seasons* as is offered by a group of British performers under the baton of Sir Thomas Beecham, the doughty musician-oracle. The original text of the oratorio was a German adaptation of James Thomson's famous poem. This was the last great composition of Haydn; it stands as a remarkable musical and spiritual manifesto. His devotion to his art, his joy in contemplating nature, his submission to the Creator are all mirrored here. In the new Capitol album (3 LP's), *Seasons* is sung in English.

Finally there is the crown of the choral repertoire, Bach's *Mass in B-Minor*. Though Conductor Eugen Jochum has a group of outstanding soloists

at his disposal—Lois Marshall, Hertha Töpper, Peter Pears and Kim Borg—it is the chorus and orchestra of the Bavarian Radio that steal the honors in this new Epic stereo set. The "*Cum Sancto Spiritu*" and "*Sanctus*" provide as exciting an approximation of a celestial choir as is apt to be heard this side of the stars. The recorded sound is live, but it seems at times to lack sharpness in the larger ensemble passages.

FRANCIS J. GUENTNER

## THEATRE

YVES MONTAND, presented in a one-man show at the Henry Miller by Norman Granz, is making his first appearance on our side of the Atlantic. His reputation seems to have preceded him; he is greeted with almost frantic applause the moment he appears on the stage. A *diseur* who sings and occasionally dances, Mr. Montand may be described as a neophyte Maurice Chevalier. His mimicry is humorous and his songs are catchy. It is not likely that his first visit to our shore will be his last.

THE THREE SISTERS. Drama, Eric Bentley once observed, is essentially salvationist. It highlights the incessant conflict of good with evil in life, un-masks evil disguised as good, warns its audience of approaching moral or social disaster. The dramatist, however, is generally ignored in his generation, like the prophets—the people of the plains ridiculed Noah when he told them the flood was coming.

If Anton Chekhov's contemporaries had pondered the revelations in his plays, instead of regarding them as intellectual entertainment, they could have detected the moral decay that was weakening the nation. Chekhov's *Three Sisters* was produced in 1900; his *The Cherry Orchard* in 1904, the year Russia embarked on a disastrous war with Japan. In Chekhov's plays we see, a decadent aristocracy and a bewildered middle class going to seed.

In *The Cherry Orchard* an energetic peasant dispossesses a noble family from its ancestral estate. In *The Three Sisters* a vulgar and conniving young woman, by marrying the son of a cultured middle-class family, takes over control of the household. By gift of hindsight, we understand why Russia lost the Japanese war and both World Wars (she was saved in World War II by American help) and was the first na-

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tion that succumbed to communism. It's all there in *The Three Sisters*.

Chekhov is not a didactic dramatist. He does not preach. His plays reflect the spirit of a time when the usually dynamic classes of a nation, the natural leaders, are losing their stamina. His plays are not dry chronicles, but vignettes of a living society. His characters are decadent, but they are still interesting people. We share their hopes and frustrations and become involved in their problems.

The current production of *The Three Sisters*, translated by Stark Young, directed and presented by David Ross at the Fourth Street Theatre, is a sensitive reflection of the Chekhovian mood. To single out individual performances for special mention would be invidious. Carol Gustafson, Kathleen Widdoes and Barbara Ames are appealing as the sisters. Peter Donat is persuasive as an enthusiastic idealist. Rudolph Weiss is alternately pathetic and humorous as an army doctor. Other members of the cast are no less competent.

Settings and costumes, respectively, were designed by Richard Jackson and Mary Ann Reed.

THEOPHILUS LEWIS

## THE WORD

*We implore Thee, O Lord, to keep Thy family, the Church, in religious perseverance, so that through Thy protection it may be free from all misfortune and devoted in good works to the glory of Thy name* (Prayer of the Mass for the 21st Sunday after Pentecost).

Again Holy Mother Church explicitly prays to God for herself. She asks to be kept in *religious perseverance . . . free from all misfortune . . . devoted in good works*.

What would be *misfortune* for the Church? We at once think of religious persecution. Persecution would indeed be *misfortune* for the Church in America, as it actually is at this moment for the afflicted Church in captive Europe and in Red China. We fortunate Christians of the United States must never, in our most secret and casual thinking, minimize the torments of open religious persecution simply because they are so remote from us. American Catholics in

particular ought to be instant in sympathy for all truly persecuted religious groups. It was hardly more than a century ago that two Catholic churches were burned in Philadelphia and a Catholic convent gutted in a suburb of Boston.

Yet—thanks be to God—brutal and coercive religious persecution in our country appears to be extremely unlikely. The potential *misfortune* for the Church in America is quite the opposite of persecution. It is the ease and prosperity that can open the door to authentic worldliness. The second encyclical of Pope John's pontificate, addressed to the priests of the world, is an exhortation to personal sanctification. The Holy Father, ever enlightened by the Holy Spirit, knows well where true *misfortune* lurks for the Bride of Christ.

It is historically evident that the power and well-being of any nation organization or movement is finally a matter of interior spirit. Literally everything in the external order, or disorder, of this hectic world depends for its ultimate consequence on the way it is received or managed by the rational beings who are involved in it. The way events are received and managed by men will depend strictly on the inner spirit, philosophy, outlook, conviction or determination that animates those men. If Soviet Russia is piping the tune today while all the free world dances the disjointed, shameful dance of concession, it is not because the piper holds a bigger stick than the ragged dancers; it is because the piper, mad and cruel as he may be, is a musician inspired. In his heart there is a flame, in his eyes the hard glitter of conviction and determination; in his whole intent he means business.

The Church in America cannot finally be harmed; she can only harm herself. She needs more buildings and hands and dollars, but not as sorely as she needs prayer and abnegation and holiness. She can do without worldly luxury; she cannot do without divine love. A body, to survive, must be animated by a spirit; the Mystical Body must be inspired by its Holy Spirit. The Christian Church must have Christ.

The overwhelming majority of American Catholics, clergy and laity alike, understand very well the imperative truth of what has been said. We deal here not in rhetoric but in reality. Above all, Holy Mother Church understands. Why must the Church be *free from all misfortune*? So that she may ever continue in *religious perseverance*, may always remain *devoted in good works*.

VINCENT P. MCCORRY, S.J.

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